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"GOOD SERMON, PASTOR!"

Youngsters greet a visiting missioner at Lancaster

ol. 36, No. 39

JUNE 30, 1954

10 CENTS

SUMMER RAIN

THE RAIN HAD STARTED quietly enough. Only the spattering of drops against the window panes indicated that the weather was changing.

But in a short time, the lights began to flicker. Lightning flashes were uncomfortably close. Thunder crashed loudly overhead. The wind became a gale howling about the house, overturning chairs on the front porch.

I moved uneasily, nervously clutching a flashlight in case the electric power should fail. The telephone bell crackled ominously. I tried to concentrate on my book, but the storm was making me jittery.

SUDDENLY A BOLT of lightning struck nearby. A terrific crash and the odor of smoke sent me flying upstairs. I ran through the bedrooms, but discovered nothing wrong. Back downstairs, I found that only a kitchen light had blown out. Quickly I returned to the children's room, expecting to have to comfort their fears. As my flashlight fell across the baby's crib, I saw that she v awake. She smiled as I tucked the b clothes about her, then shut her eyes aga

On the other side of the room, a sm voice summoned me. "What did you s Stevie?" I whispered. "I'm not afraid the storm," he repeated.

I sat down abruptly on the chair bes Stevie's bed, aware now that my legs we trembling. The experience had left me th oughly shaken. The children promptly we back to sleep, but for long minutes I sat their bedroom, trying to compose myself.

SWIFTLY AS IT had started, the sto abated, and the thunder rolled off into t distance. Only a slight spattering of ra drops continued. I returned to the livi room, ashamed of my fright and reflecti upon the faith of children. If only adults would remember to say—in the fa of any storm—"I'm not afraid, for Th art with me."

—ERNESTINE DAUM

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. Rev. Karl E. Kniseley, who resigned at Trinity Church, Latrobe, Pa., May 31, and will become pastor of First Church, Glendale, Calif., makes friends at the church door after service during recent Lancaster, Pennsylvania, preaching mission. (See story on page 16.)

THE CHURCH IN THE NEWS

Refugees are coming

In pre-McCarthy days the U.S. opened its doors to 340,000 European DPs who promptly became useful and loyal Americans. A 1953 law allows another 214,000 of the world's homeless people to enter the U.S. But to get through the new U.S. security curtain, they must be checked and counterchecked.

A small army of investigators was being trained in the complicated routine of screening the hopeful aliens. But 25,912 cases had heaped up in the files to await investigation. Nine months after the new refugee law was enacted, nine persons had been admitted to the U.S. In June the total amounted to 48. By mid-June 1,186 visas had been granted (and 245 applications rejected).

Of the 1,186, Italians secured 905 visas. Sixty Germans were on the list.

Lutherans have selected 2,000 refugee families in Germany and Austria, and hope to find Americans who will guarantee them jobs and housing. There are 8,000 more families hopeful of being approved. As the creaking governmental machinery gradually works up speed, most of these families may get clearance. The question is: are there homes and jobs for them?

Committees get to work

First state where a Lutheran refugee committee began work was New Jersey. A Jersey City pastor, the Rev. Peter H. Elstad, was elected chairman. He had been a pier service supervisor for the Lutheran Resettlement agency in welcoming thousands of DPs. The new committee will look for individuals willing to assure homes and jobs for immigrants.

A Minnesota committee was organized in June, with Miss Clara Anderson in charge. She had worked in Germany as supervisor of resettlement for the Lutheran World Federation. Missouri Synod Lutherans are sharing with National Lutheran Council groups in this program.

By the end of June the new Lutheran resettlement program was functioning in 32 states. Detailed information about refugee families eager to come to the U.S. is available through these committees to all prospective sponsors.

The law requires sponsors to give a five-year guarantee that refugees will not become dependent on public assistance. A new interpretation of the law permits the National Lutheran Council to underwrite guarantees, and step in with aid in cases of unusual difficulty. There will be 60,000 to 90,000 Lutheran refugees settled in the U.S. by the end of 1956 if active support for the program develops among American congregations. Chief executive in the Lutheran resettlement program is Dr. Cordelia Cox (21 East 26th Street, New York 10, N. Y.).

Augustana Lutherans break taboo

Church leaders knew that countless American families—both Protestant and Roman Catholic—practice "planned parenthood." The Roman Catholic Church strenuously condemns the practice, even in countries such as Italy and India which suffer from chronic overpopulation. Protestant churches have usually kept cautiously quiet.

This month a Protestant church—the Augustana Lutheran—spoke out plainly. "God does not expect a couple to produce offspring at the maximum biological capacity," the Lutherans agreed. "The power to reproduce is His blessing, not a

penalty upon the sexual relationship in marriage."

The statement, adopted almost unanimously by the Augustana convention, declared that "an unrestrained production of children without realistic regard to the God-given responsibilities involved in rearing children 'in the nurture and admonition of the Lord' may be as sinful and as selfish . . . as the complete avoidance of parenthood."

Lutherans said that "the means which a married pair uses to determine the number and the spacing of the birth of their children are a matter for them to decide with their own consciences, on the basis of competent medical advice and in a sense of accountability to God."

The pro-birth control attitude had not diminished the Augustana birthrate. Infant baptisms last year numbered 17,474, which stands as an all-time record.

Emperor visits Minnesota Lutherans

In Christ Church in St. Paul this month, while the Evangelical Lutheran Church convention was in session in nearby Minneapolis, notable guests came for morning prayer and stayed for breakfast.

Ethiopia's Emperor Haile Selassie had been piloted to Minnesota by the U.S. ambassador to Ethiopia, Dr. Joseph Simonson, a former pastor of Christ Church. From Norway had come Bishop Eivind Berggrav, who led his country's Lutheran Church in defiance of the wartime Nazi-sponsored Quisling government. A few of Minnesota's homegrown notables who shared in the festival were Governor C. Elmer Anderson and ELC President J. A. Aasgaard.

A Morning in Minnesota

Gov. Anderson, Haile Selassie, Bishop Berggrav, Pres. Aasgaard, Ambassador Simonson

Germans doubtful on trip to Moscow

Some Germans wanted their country to try to walk the narrow plank of neutrality between East and West. A few prominent Protestant churchmen—especially Dr. Martin Niemoeller—are among the neutralists who want Germany to cultivate friendship with Russia. This month numerous German churchmen received an invitation from Patriarch Alexei of the Russian Orthodox Church to visit Moscow.

A half-dozen Lutheran bishops of East Germany said no. Dean Heinrich Grueber of Berlin hesitated and then refused the invitation. Dr. Niemoeller said he might go in July.

Four churchmen took off for Moscow in mid-June, headed by Dr. Gustav Heinemann, a layman and president of the Synod of the Evangelical Church in Germany. They will determine whether the situation is favorable for a larger group to visit Russia next month.

Anti-Soviet Germans criticized the travelers for accepting an invitation of Russian Orthodox churchmen, whom they called "puppets of the Soviet persecutors."

Communists honor Hromadka

Storm center at the Evanston As sembly of the World Council of Churche —if he comes—is likely to be Professo Joseph Hromadka of Czechoslovakia. H has been the most notable East Europea theologian who asserts that the churc must learn to live at peace with com munism.

This month the Prague radio reporte that Czechoslovakia's president, Antoni Zapotocky, had awarded Dr. Hromadk the Order of the Republic on his 65t birthday "in recognition of his merits i the struggle for the preservation of worl peace."

Dr. Hromadka has been a headlin speaker in late May at a Communis Peace Council in Berlin, where church men said "it is our holy duty as Chris tians to join in the mighty chorus of th fight against the atom bomb and to rais our voice to a flaming protest against thi terrible weapon."

Churchmen want unsegregated schools

Politicians in the deep South were a loud as ever in saying they will find som way to prevent mixing white and Negr

"LAST SUPPER" RESTORED

Most famous Christian painting in the world was fading from church wall in Milan

children in public schools. But church groups — especially Methodists — were saying that segregation should be abandoned.

Arkansas Methodists said this month that the U.S. Supreme Court decision against segregation "is in keeping with what has been through many years the official position of the Methodist Church as it has understood the spirit and teachings of Jesus." They called on their congregations to take an active part in their communities in planning to put the court's decision into effect.

Methodists of South Georgia confessed that they "do not have all the answers to the problem," and urged "Christian people of both races to be much in prayer to find God's will in the whole matter and to seek the kind of guidance which only God can give." They admitted that there are "wide differences of opinion" among them on the race question.

Methodists of Central Texas endorsed the court decision and said "there is no place in the Methodist Church for racial discrimination or segregation. Virginia Methodists urged their pastors "to study their obligations in the matter of race relations" and said they wanted to be "certain that we act in keeping with the spirit of Jesus Christ and in keeping with the policy of the Methodist Church as expressed in the Social Creed."

Lutheran merger advances

It took four hours for the Evangelical Lutheran Church to debate the question of merging with American Lutherans and two smaller denominations. When the vote was taken, most of the 1,800 delegates favored preparing a constitution for a merged church and making a final decision in 1956.

About a dozen speakers were heard on each side of the question. Dr. T. F. Gullixson of Luther Seminary said the merger would create a national church, so members moving from one part of the country to another could still belong to the same church.

The Rev. R. A. Ofstedal was "not so sure that merger is God's will." He had led the opposition to Evangelical Lutheran Church membership in the World Council of Churches, and suspected the merged church might enter the World Council. Also he was doubtful of "cer-

DA VINCI MASTERPIECE IS CLEANED

Experts worked seven years trying to bring picture back to its original condition

tain social practices" in several churches involved in merger plans, which means principally whether dancing is permitted at church colleges.

The United Evangelical Lutheran Church approved the merger plans almost unanimously. The Lutheran Free Church agreed to vote on the question next year. Action in the American Lutheran Church is expected in October.

The ELC president, Dr. J. A. Aasgaard, said World Council membership should not be considered for at least five years after the merged church comes into existence. Other leaders are eager to leave the question open until the merger, so the new church can take whatever action a majority supports.

Lutherans may have California college

Two or more National Lutheran Council churches might share in establishing the first Lutheran college in California. This proposal had been made by Dr. Gould Wickey of the United Lutheran Church's Board of Education. A commission representing four Lutheran churches—United, American, Augustana, and Evangelical—had studied the prospects.

This month the ELC convention "approved in principle" the idea of a Lutheran senior college in California and told its Board of Christian Education to try to work out plans with Lutheran synods in California.

One suggestion worth exploring, said the ELC, was to create a division of Christian education in the National Lutheran Council, and give it authority to undertake co-operative college projects.

Moll reports on Palestine

Back in the U.S. this month, after nearly eight years of directing Lutheran work in Palestine, Dr. Edwin Moll was discouraged about prospects for peace between Jews and Arabs. There has bee "no significant development" in the Pa estine situation since the armistice lin between Israel and the Arab world wa drawn in 1949, he said.

Mutual hatred between Arabs an Jews thrives on the extreme poverty o both sides of the armistice line. Th 890,000 penniless Arab refugees live o the $23 million annual United Natio appropriation—averaging $27 per refu gee per year. Church groups such as th Lutheran World Federation supplemen this by supplying used clothing, food ra tions, medicine.

Arabs won't discuss peace with th Israelis unless they are assured of th boundary lines set by the United Natio in 1947, internationalization of Jeru salem, and compensation for Ara properties seized by Israel, said Dr. Mol who is on a 10-month furlough from h post in Jerusalem.

Three Lutherans are COs

Pacifism had not made much progres among Lutherans in America. A lis compiled last month indicated that 3,59 men have been assigned to two years o civilian work "of national importance as a substitute for military service. U.S Selective Service gives conscientious ob jectors the option of working in hospital or schools instead of entering the arme forces.

Three Lutherans are on the list of th 3,597—one each from the Augustan Church, ELC, and ULC. Nearly 70 pe cent of the COs are Mennonites. Other listed as 325 members of the Church o the Brethren, 132 Jehovah's Witnesses 134 Quakers.

Total number who have registered a COs is about twice as large as the num ber assigned to work projects. Some CO are deferred because they have depend

nts, don't pass physical examinations, or are employed in essential industry.

Don't shop on Sunday

Three bishops in Indianapolis united this month to appeal to church people not to do their marketing on Sunday. Statements were made by Roman Catholic Archbishop Paul C. Schulte, Protestant Episcopal Bishop Richard A. Kirchhoffer, and Methodist Bishop Richard C. Raines.

There were 125,000 leaflets, distributed in nearly 500 Protestant and Roman Catholic churches, appealing for Sunday closing of supermarkets. An interfaith committee asked all food markets to begin Sunday closing on July 4.

In Louisiana the state legislature rejected a proposal to cease holding Sunday sessions. Rep. Ted Husser said that "if we work on Sundays, how can we expect to be called part of the United States which is supposed to be a Christian nation?" Rep. Jasper Smith said that "while I hate to meet on Sundays, we'll have to in order to get our business done."

Pueblo, Colorado, voters were 9,831 to 5,782 against a proposed city ordinance banning the sale of groceries and meats on Sundays. Some said they can shop only on Sundays and the ban would "take away the right to shop when a person pleases and . . . is another step in regulating and curbing individual rights."

And so forth

Nine hundred years had elapsed since the East-West split in the Christian Church, which resulted in 1054 in complete separation of the Eastern Orthodox Churches and the Roman Catholic Church. Eastern churches never acknowledged the supreme authority of the Roman pope. This summer the anniversary was being observed by the Orthodox Churches, but Roman Catholics were silent.

Spain will at last do something about the desperate housing shortage plaguing over one million families—close to one fifth of the entire Spanish population. A national council will subsidize low-rent housing constructions to enable Spaniards living in condemned homes, barracks, and caves to move to healthier quarters. The minimum requirement is 110,000 apartments annually.

The social and political effects of the housing shortage have had government and the Roman Catholic authorities worried. Just as in Italy, the loyalty of Spaniards to the government is in relation to the conditions in which they live. So far Franco has done little to improve them. It is now felt that something must be done in a hurry to correct the situation, especially in cities.

CROPS TO PAY FOR PARSONAGE

A California farmer donated 120 acres this summer for Elverta Methodist church members to cultivate, raising money for construction of a much-needed parsonage

World News Notes

Free press in Germany

WEST GERMANY'S government is struggling with the problem of freedom of the press. The first round has ended with the lower house of parliament giving unanimous endorsement to a hands-off policy on the part of the government.

Debate in the Bundestag was dignified and thorough. Specters of the past were evoked as deputies recalled Bismarck's contempt for journalists and Goebbel's press laws making every German newspaper a mouthpiece of the dictatorship.

The debate had been sparked by a Social Democratic query regarding the government's press policies. Minister of Interior Schroeder said that no controls on news were planned. But the discussion went beyond the immediate intentions of the government. Christian Democratic Union deputy Dresbach—himself a former editor—said the problem of the German press is more of a social than of a legal nature. The average German is too much inclined to consider the press only as a means of relaying official information. What is needed is to give adequate social status to the journalist, to recognize the importance of his work in the democratic process.

"Could a newsman not be cleverer than a diplomat on occasions?" he asked the cheering house. What German democracy needs, he concluded, is a government trusting and informing the press, a public respecting its objective viewpoints, a journalistic profession conscious of its functions in the life of the nation.

The Bundestag approved the freedom of the press resolution, but the revival of neo-Nazi papers may bring the matter to the fore again when deputies will want to know if freedom must not be protected against those who use it to destroy it.

Swedish trip to Moscow

STOCKHOLM has followed with an un easy feeling the trip of Foreign Minist Unden to Moscow. It was a "private visit, but Unden took the opportunit to confer with Soviet leaders, and man Swedes, especially in the Conservativ camp, took a dim view of the affair.

Unden left for the Soviet capital a fe weeks after having told Sweden's neigh bors, Denmark and Norway, that Stock holm plans no change in its neutralis foreign policy. With Denmark and Nor way committed to the Atlantic Pact, thi places Sweden in an isolated position i the field of international affairs.

While 90 per cent of the Swedes are i agreement with the neutralist policy, the view with concern any move that migh be construed as paving the way to close ties with Russia. The present Socia Democratic government is under the in fluence of labor and the farm bloc. Con servatives are concerned lest the leftis course in domestic affairs influence for eign policy decisions as well.

—ROBERT E. HULDSCHINER

Danes leave home

DENMARK expects from 2,000 to 3,00 Danes to emigrate this year to Soutl America, Canada, and the U.S. This i well below the 5,000-mark set in 1951 and reflects a feeling of greater security The 4,250,000 Danes know little unem ployment. Sweden, Norway, Finland and Denmark form one single labor marke and the standard of living is high.

The Danes who leave for the America do so for personal reasons or because o a feeling of political insecurity. Mount ing tension in Europe means increasing Danish emigration. The Danish immigra tion quota to the U.S. is 1,100, but wil probably not be filled this year.

"ONE NATION UNDER GOD"

PRESIDENT EISENHOWER celebrated Flag Day by signing into law a bill passed by Congress to change the wording of the pledge of allegiance to the flag. The new wording is ". . . one nation *under God,* indivisible . . ."

It is hard to tell whether the changed wording means much or little. That will depend on the people who say the pledge, whether they rattle it off glibly or whether they think of the meaning of the words. The same is true of the Lord's Prayer and the Apostles' Creed.

Words are symbols, just as the flag itself is a symbol. Emphasis on form to the exclusion of content can drain any liturgy, religious or patriotic, of its true meaning. Adding the words "under God" to the pledge of allegiance to the flag will mean exactly nothing, unless here is behind it a sense of responsibility to God which will result in actual changes in national life.

Symbols can be powerful. When the reality is there, words or flags or art or music which express the reality in epitomized form can arouse the emotions, sharpen the intellect, strengthen the will. If we can put solid meaning into the words "under God," if they stand for something which is already true or toward which we are really striving, then the addition of the words can enrich the pledge.

"By their fruits"

Some of our national leaders are genuinely religious, revealing to their intimate friends and occasionally in public utterances a deeply felt need of divine guidance. For such men, a sense of accountability to God for the caliber of their leadership makes the words "one nation under God" ring true.

There are others, though, whose public espousal of religion is not so convincing. One is tempted to wonder whether the overwhelming approval of the bill to change the wording of the flag pledge may not reflect the new political awareness of religion. It is becoming fashionable—when the price is not too high—to verbalize a generalized faith in God.

It would be interesting and enlightening to compare the vote on the pledge of allegiance with the voting records of the senators and congressmen on the major issues before Congress. It might make a good Ph.D. dissertation to explore the correlation between the avowal that this nation is under God, and the specifics of legislative action.

Would a man's religion make any difference, for example, how he voted regarding the immigration of refugees? Or the protection of migrant workers? Or public housing? Or disposal of surplus food? To raise these questions is not to claim that there is a simple "Christian" answer to any and all problems. But surely a sense of responsibility to God would lead to a careful scrutiny of the relevance of Christian principles to issues that involve human welfare.

The success of democracy depends on the soundness of the ideas which motivate it and the degree to which those ideas are translated into reality. Perhaps some of the children who recite the revised pledge will grow up to lead our nation, under God, closer to the goal of "liberty and justice for all."

—ROBERT E. VAN DEUSEN

Dr. Van Deusen is the Washington representative of the National Lutheran Council's Division of Public Relations.

THREE SYNODS BECOME ONE

By CHARLES C. HUSHAW

Midwestern synods merge, establish five conferences, elect Zeidler as president, and adopt $402,128 budget for first year

IT WAS DINNER TIME at the parsonage of Trinity Church in Appleton, Wisconsin, when the phone rang. Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was calling from Kansas City to inform Pastor Clemens H. Zeidler that he had been elected first president of the Synod of the Central States.

That evening, June 8, Dr. Fry announced Dr. Zeidler's acceptance of the call to delegates at St. Mark's Church—where the new synod, a merger of the Kansas, Midwest and Nebraska synods, had come into existence that afternoon. The president-elect, Dr. Fry reported,

DR. FRY GETS GAVEL
Rev. W. W. Alexander presents it

MAP OF CENTRAL STATES SYNOD'S 179 CONGREGATIONS
Black dots represent former Nebraska Synod congregations; gray represents Midwest Synod; and white shows location of former Kansas Synod churches. Strength of new synod, as may be seen, is concentrated mainly in the states of Kansas and Nebraska

CENTRAL STATES SYNOD MEETS ITS NEW LEADER
President-elect Zeidler is introduced to delegates by Dr. Fry

was already on his way to Kansas City to be installed as leader of the 80,547 United Lutherans in eight Midwestern states.

It was a dramatic climax to a historic convention which brought into being the new Central States Synod on June 8 and 9. At conventions held during May, the three synods approved of the proposed merger by the following votes: Midwest, 79 to 25; Kansas, 52 to 9; and Nebraska, 62 to 28.

With a baptized membership of 80,547 and a communing membership of 39,745 the Central States Synod will rank among the top 12 ULCA synods. It embraces 179 congregations in eight states—Nebraska, Kansas, Iowa, Arkansas, Missouri, Oklahoma, Texas and South Dakota.

ELECTED TO SERVE with Dr. Zeidler, and installed with him by Dr. Fry as the convention came to a close, were Dr. A. W. Young, superintendent of the Tabitha Home, Lincoln, Nebraska, as secretary, and Paul Palmquist, president of the United Securities Company of Omaha, as treasurer. The new secretary and treasurer were both members of the former Nebraska Synod.

Dr. Zeidler made a 700-mile trip by automobile overnight from Appleton to arrive at the convention church shortly before noon. Presented to the delegates by Dr. Fry, the new president said it was his firm conviction that "the Lord has called me to this work" and said he saw "a tremendous opportunity for our new synod."

Dr. Zeidler attended Carthage College and was graduated from Marquette University's law school in 1934 and admitted to the bar. Later he decided to prepare for the ministry, and studied at Northwestern Seminary, Minneapolis, was or-

SYMBOL OF OFFICE
Rev. Zeidler gets Pectoral Cross

dained, and was called as pastor of Trinity Church at Appleton in 1939.

His brother, Frank Zeidler, is mayor of Milwaukee. Another brother, Carl—killed during World War II—also served as Milwaukee's mayor.

President Zeidler will begin a five-year term as president on Sept. 1, with headquarters of the new synod in Omaha. He will select a full-time associate. At the installation service, President Zeidler accepted from the hands of Dr. Fry a pectoral cross, symbolic of the president's office, which had been worn by every president of the former Kansas Synod from 1868. It had been presented to the new synod by the Rev. W. W. Alexander, Kansas City, Kansas, last president of the Kansas Synod.

THE MERGER CONVENTION approved with only minor changes a constitution and by-laws, adopted a budget, and organized into five conferences. In the final business session, the delegates resolved a situation with regard to pastors joining fraternal organizations which engage in religious rituals. The Midwest Synod had a provision that pastors should not join such orders. The two other synods had no such restrictions.

After lengthy debate, the delegates adopted an amendment "advising pastors to avoid membership" in fraternal orders practicing religious rituals, but leaving membership "to the conscience and determination of the individual pastor."

A budget providing for $402,128 for 1954 and $425,573 for 1955 was approved. It includes apportionment of $218,390 each year for the United Lutheran Church.

At conference organizational meetings the following presidents were elected: Southwest, the Rev. Theodore H. Althof, Russell, Kan.; Southeast, the Rev. Ernest Tonsing, Topeka, Kan.; Central, the Rev. A. H. Pinkall, Omaha; Northeast, the Rev. Hugo Welcher, Hooper, Nebr.; Northwest, the Rev. Henry Monich, Sidney, Nebr.

AS CHAIRMAN of the joint merger committee, Dr. Fry presided at the merging convention. Howard Peterson, Grand Island, Nebr., was elected as convention secretary. The Rev. Lorin J. Wolff, who resigned as president of the Midwest Synod to become a missionary in Liberia, served as convention chaplain.

An inspirational service set the pattern for the opening sessions of the convention as the delegates from the three merging synods worshiped together for the first time and joined in the service of Holy Communion.

Dr. Paul W. Dieckman, president of Midland College, in the sermon told the delegates in a musical simile that "this

SOME DELEGATES WERE KEPT BUSY BY THE ELECTIONS
Tellers committee counts ballots

new synod of ours will be a beautiful symphony if each of us plays the part written for him." This symphony, he warned, could be achieved only by "omitting selfishness, jealousy, self-interest, greed and fear."

In the presidential election there was strong support for the leader of one of the merging groups, President T. J. Schuldt of the Nebraska Synod. Dr. Schuldt led on the first ballot but without the necessary three-fourths majority for election. Dr. Zeidler led 107 to 82 on the second ballot (with 160 votes of the 240 necessary for a two-thirds majority for election). On the third ballot, Dr. Zeidler polled 129 votes—nine more than the majority required.

WE OF THE Christian church have much to learn from Communists. If they can be zealous and as nearly united for a cause which at best is a perversion and distortion of the gospel and which omits and denies its very heart, how much more should Christians, entrusted as we are with the wonder and fullness of the gospel, seek unitedly to acquaint all men with it and to embody it in individual and collective living . . . We must also remind ourselves that as communism seeks the complete transformation of society in accordance with its patterns, so we as Christians can aim at nothing less than the permeation and remaking of society in accordance with the standards given us in the gospel.—KENNETH SCOTT LATOURETTE in *The Christian World Mission in our Day* (Harper)

Lancaster Lutherans Get a Lift

By CLIFTON M. WEIHE

Week-long evangelism program enlisted thousands of workers, stirred enthusiasm in congregations, won many new members

EVERYBODY IN LANCASTER COUNTY, Pennsylvania, knew that the Lutherans were busy at evangelism the week of May 16. For weeks the press had heralded what a Lancaster editor called "the most ambitious project in local church history." Radio and television took up the refrain as the Mission Week drew near. In 41 congregations, 1,700 lay people had visited 13,000 fellow members, inviting them to all the week-night preaching mission services in their respective churches. In family devotions, church members were using special prayer and Bible reading guides, girding themselves spiritually for the mission.

Training of a permanent task force of lay visitors had begun. Pastors and lay chairmen in every congregation had been in correspondence with their guest missioner, who would preach on the Sunday opening the mission in their church, and be with them for special services during the following week nights.

It was a new experience for almost all the pastors. They were encouraged by the high degree of interest among the laymen. Even before the Mission Week, one pastor said, "If the mission were to be called off, what we have profited from preparing for it has more than rewarded our efforts." This was true of laymen, too. One layman from a rural church near Denver put it, "I never knew the average lay people had so much they didn't know they had."

In every congregation, a lay chairman was the pastor's partner in planning and leading the work of the congregational committees. Laymen, too, comprised a great majority of the membership on the general conference committees. The work and devotion of the laity especially commanded the interest of the non-Lutheran community at Lancaster.

PLANNED BY THE Department of Evangelism of the ULCA Board of Social Missions, the mission aimed to help congregations organize more effectively for a continuing program of evangelism. The program called for opening services in each of the participating churches on Sunday morning. A mass rally followed later in the day. Each evening from Monday through Thursday there was a preaching service in each of the churches, followed or preceded by visits to homes of lapsed or prospective members by committees from the congregation. Each morning a meeting of pastors, missioners and leaders was held. To conclude the week's emphasis, a rally was held on Friday evening in a large auditorium, with Federal Judge Luther Youngdahl as the featured speaker.

Pastors of participating congregations were assisted by 38 guest preachers from fourteen states and Canada. Twelve other pastors also shared in the week's program, which served as a sort of "pilot

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The Rev. Mr. Weihe is associate director of evangelism for the ULCA Board of Social Missions. He was director of the entire program at Lancaster.

MISS AMERICA HELPED

Ephrata Lutheran Evelyn Margaret Ay, Miss America of 1954, took part with Pastors Weihe and Eichner in a TV program promoting the mission week

project" for the Social Mission Board's contemplated church-wide program of evangelism during the next few years. Similar missions are currently planned for areas around York and Erie, Pennsylvania, and Salisbury, North Carolina. ULCA churches will co-operate with other Lutheran groups in forthcoming missions at Boston, Tacoma, Seattle, Detroit, San Francisco and Milwaukee.

WHEN A BUSY PASTOR leaves his parish for a week, he wants to feel that his time is well spent. One pastor wrote after the mission, "I know that the results in my own life have been tremendous. The mission did more for me than I was able to do for it." But the success of the program depended not on the preacher, but on the work of preparation done by the host pastor and his lay workers.

VISITORS MADE 2,256 CALLS

More than 800 went out each evening

Mission Week began in each congregation on Sunday morning, with the missioner in the pulpit. Attendance at all participating churches totaled 9,500, some 1,100 more than were at the services the preceding Sunday (Mother's Day). Fears had been expressed that "our people just don't come out on week nights." Yet the Monday night attendance was 4,530, about 48 per cent of the Sunday morning attendance. Tuesday night attendance figures were 4,935; Wednesday 5,570; and Thursday, when it rained just before the hour of the services, 5,417. On the night of record attendance, there were 59 per cent as many people as on Sunday morning.

Lay people did more than attend services, however. Led by their pastor and the missioner, selected lay people in each church were trained as a permanent task force for visitation evangelism. They met for supper before the services each night, were instructed, and went out in teams to make at least one call on some unchurched person or family, returning in time for the mission services. Sometimes they brought to the services the people they had visited. Average number of visitors "in training" each night was 807. They made a total of 2,256 calls during the four nights, interviewing 3,581 people in all quarters of the city.

THOUGH THE OBJECT of the visitation was chiefly to train visitors, 236 people agreed to attend the "pastor's class" for church membership instruction; 364 desired to "reaffirm" their faith; 105 more expressed a desire to talk with the pastor about preparing for membership; 257 children enlisted for Sunday school; and 166 children were "discovered" whose parents wished to speak to the pastor about their subsequent baptism.

This is a total of 1,128 souls, outside of active church life in Lancaster County, who were ready and willing to prepare for membership in the church and a commitment to the Christian way of life. Yet the area was said by some people to be "overchurched."

When the lay visitors saw the response, they were surprised and happy. "We

EVANGELISM COMMITTEE IN ONE PARISH

Workers at Muddy Creek parish with Pastor Celo V. Leitzel (right foreground) and their visiting missioner, the Rev. Karl Kniseley (see cover) from Latrobe, Pennsylvania

CLOSING RALLY CROWDED HIGH SCHOOL AUDITORIUM
More than 2,100 attended, heard Judge Youngdahl speak

should have started this 20 years ago," said one layman in a rural church, as the group discussed their visits after the service one night. In these meetings, visitors learned from one another how to make different kinds of calls.

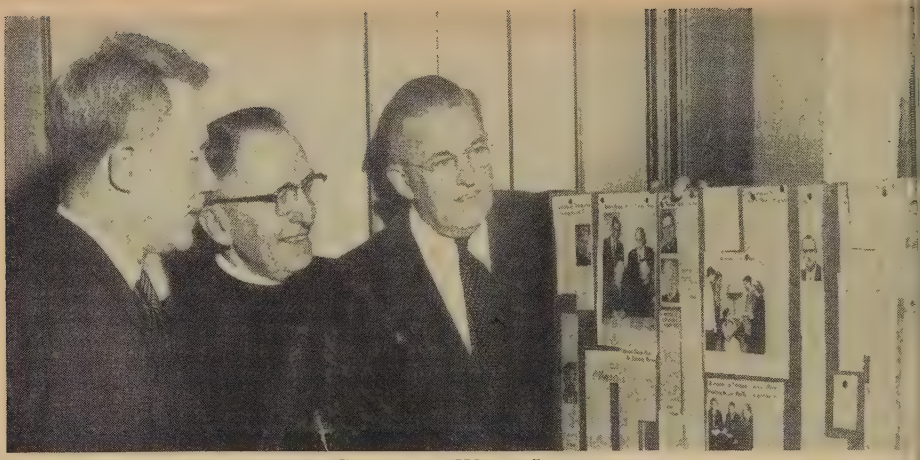
Groups of lay leaders met each night to discuss their responsibilities in the total program of evangelism. One night it was the church council; another, the church school staff; another, the officers of the organizations. On Thursday night, all the above met to consider "Where do we go from here?", and to establish a concrete plan for their on-going evangelism program.

Layman Jacob Kreider of Ephrata remarked after the services the Sunday after Mission Week, "It was apparent at church this morning that our people got something this week they never had before. They are talking about evangelism. From now on, many more of us will be planning and working at evangelism in Ephrata." Mr. Kreider was the conference mission chairman for the lay visitation program.

NOT ALL THE ACTIVITY centered in the congregation. There was a county-wide meeting of lay leaders on Sunday afternoon and evening, and a rally for all laymen at the high school auditorium on Friday night.

About 2,000 people attended one or both Sunday meetings, held in Grace Church, Lancaster, with some discussion groups also meeting at a nearby church. In order to seat all the lay leaders present, both the church sanctuary and the church school were used, with separate opening services. Speakers were the Rev. Warren C. Heinly, Lancaster Conference president, and Dr. J. Ray Houser of Williamsport, Pa.

AN AUDIENCE of 2,100 filled McCaskey High School auditorium Friday night to hear Judge Luther W. Youngdahl, federal district judge in Washington, D. C., speak at the closing rally. A



PRESS CLIPPINGS WERE IMPRESSIVE

Dr. Oscar Carlson, Dr. C. Franklin Koch and Pastor Ernest J. Hoh survey some of articles which appeared in local newspapers in advance of, and during, Mission Week

massed choir of 300 voices led the service. President Dwight F. Putman introduced the speaker, who was formerly governor of Minnesota.

Judge Youngdahl spoke on "The Prerequisites of a Free Nation." He said these were Christian Homes, where there is a ready heart and hand to love and serve; an aggressive interest by Christians in practical politics (Christians have more power and potential for the kind of community they want than they ever dreamed of); and people who love God, who find their source of power in prayer and express it through active Christian witness, by deed and word of mouth. An active Lutheran layman himself, the judge noted the renaissance of religion in our country, saying that is "the only thing that will save the world." He cited the increasing evidence of partnership between pastor and lay people in the Lutheran Church as a hopeful sign for the future.

MISSIONERS AND THEIR host pastors met each morning at Emmanuel Church, beginning the day with prayer and Bible study. Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, led the Bible study. Local pastors were the prayer leaders.

Chairman of the mission was the Rev. Charles E. Schlitzer of Columbia, Pa. Chairman of the sponsoring synod's social missions committee was the Rev. James Harrison of Lancaster.

Purpose of the Mission Week program at Lancaster, as of those which are to follow in the near future, was not to set any record in winning large numbers of people for church membership, but rather to help each congregation strengthen its own power for evangelism. Results in numbers, although gratifying, are not considered final. After the Sunday services following the Mission Week, the Rev. Jacob A. Longacre of Ascension Church, Lancaster, said, "The spirit in our church now is wonderful."

Said the Rev. Henry L. Reed of the Brickerville parish, "A whole new interest has been aroused. The worship was better. The singing was better, the responses more enthusiastic . . . I guess the pastor felt better, too!"

Love Builds a Christian Community

By BETTY WESTROM

United Lutherans support schools, churches and clinics that bring new hope to many people in the southern mountains

THE SOUND OF WATER rushing down over the rocks, the scent of the pine and hemlock trees which cloak the slopes of the mountains, the laurel-bordered roads which coil upward around old White Top —these are some of the things which make the area around Konnarock, Virginia, attractive and picturesque.

But there is nothing picturesque about some problems of the mountain area. These, too, are a part of the Konnarock story—a story of many people . . . Sunday school children from Pennsylvania and church women from Minnesota . . . pastors from the Baltic countries and a doctor from Germany . . . men who gave up comfortable urban parishes for the rigors of mountain living . . . school teachers who sacrifice attractive salaries to give themselves in a spirit of love.

It is the story of the mountain people, who are learning about vitamins and health, self-reliance and stewardship, soil conservation and beauty, child care and the Gospel of Salvation.

THE VILLAGE OF KONNAROCK was once the center for a lumbering enterprise which employed many men. In 1928 only stumps were left of what was once valuable virgin timber. The lumber company pulled out, leaving mass unemployment and poverty behind.

Miss Westrom is a staff member of the NLC Division of American Missions.

The United Lutheran Church in America, which had been invited by lumber company executives to establish a school and churches for the mountain people, recognized that it must concern itself with the total needs of the area's residents. Its work was expanded to include welfare and medical services, all administered by the ULCA Board of American Missions.

"Nerve center" for the mission enterprise is a modern, two-story office building in Konnarock. Dr. C. Ross Ritchie, a gray-haired, soft-spoken man, superintends the work. He must keep an executive eye on Konnarock Lutheran School; the Southern Mountain church work, which includes 22 congregations in nine counties of southwest Virginia and western North Carolina; the Konnarock Medical Center and an auxiliary health center; 1,200 acres of land; a community cannery; and a private telephone line and water system.

Dr. Ritchie came to the post three years ago after serving a parish at Lexington, North Carolina. Added to the normal concerns of the pastor's pulpit and study, he finds that he must now consider such problems as broken fences and cattle disease, baby clinics and educational standards.

BUILT BY THE ULC Women's Missionary Society in 1925, Konnarock Lutheran School has trained hundreds of moun-

tain girls and boys during its history. A large building at the foot of White Top Mountain, two miles from the village, houses the academic classrooms and the girls' dormitory rooms. Shingled with chestnut bark, the building looks very much at home in its rustic surroundings.

The boys live in a rambling frame house in the village. Nearby, perched on the side of a hill, is a big, nondescript wooden building which once housed St. Matthew's Lutheran Church and is now used as a workshop for manual training courses.

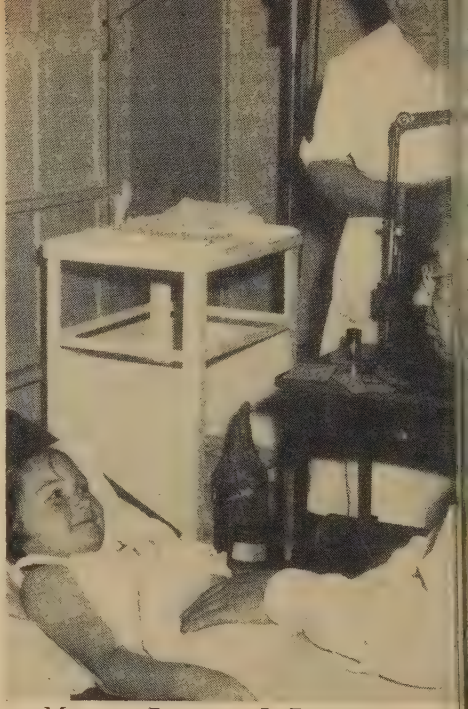
The required high school academic courses for the state of Virginia are taught at Konnarock Lutheran School. In addition there is emphasis on practical skills, Bible training, and music. Courses train boys to engage in scientific farming. Manual training teaches them to make furniture and apple ladders.

The average mountain home experiences a definite lift when the daughter of the household comes home from school armed with knowledge about cooking, sewing, home decoration, home nursing, and health. Dishwashing, laundry, and other housekeeping tasks in the main school building are taken care of by the girls themselves. After breakfast the rooms and corridors are alive with singing as pretty girls in blue jeans do their morning chores.

In addition to keeping their own dormitory clean, the boys are kept busy by the field crops, livestock, and the 25-acre apple orchard.

The farm, with 350 acres under cultivation or in pasture land, serves as a laboratory for the instruction in agriculture. It also produces a large amount of food for the schools. The farm is stocked with two work horses, 15 dairy cattle, 30 beef cattle, 50 sheep, 30 hogs, and 200 laying hens.

Boy students join the girls for morning



MEDICAL PROGRAM IS PARAMOUNT
Dr. and Mrs. Meyer check a patient

chapel exercises. A stained glass chancel window depicting Christ blessing the children . . . candles burning on the altar . . . the silent reverence of the youngsters as they enter the chapel . . . these are some of the things that impress the visitor.

The students take complete charge of the service, reading the Scripture lesson, leading in the prayers, choosing the hymns, and presenting the meditations.

THE VALUE of KLS training can be seen in the youngsters who graduate from the school. Boys and girls who come to the school as awkward, frightened children leave as poised young men and women, ready to assume a role of Christian leadership in the mountain area or to go on to college to train for the professions.

Pastor Ritchie recalls that when he came to take over as superintendent of the mission he asked a church member what he thought of the Lutheran work in the area.

"Well," the man replied thoughtfully, "we don't have any more baby funerals."

Konnarock is one of the safest places in the country in which to have a baby, thanks to the mission's medical program. In the 14-year history of the medical center, not a single baby or mother has been lost. In an area which had been accustomed to two or three infant funerals every month, this represents a solid achievement.

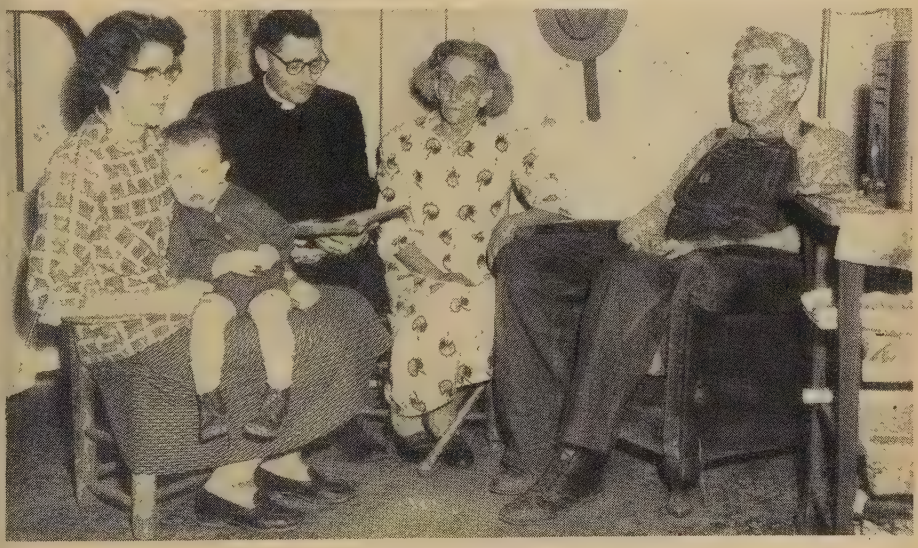
The church, sensing that a strong Christian community cannot exist unless its people are strong, determined to provide first-class medical facilities for the Konnarock area. In 1940 a house in Konnarock was converted into a modern medical center with funds given by Lutheran young people from all over the country through their Luther League organization.

On the first floor of the big white house with the red shingled roof are a waiting room, consultation room, emergency ward room, X-ray room, clinic room, laboratory, and diet kitchen.

At the head of the medical work since its beginning has been Dr. Heinz Meyer, a refugee from Nazi Germany. Mrs. Meyer serves as office nurse, assisting him in taking care of the patients who stream into Konnarock from the entire Southern Mountain area for the morning and evening office hours.

As out-patient nurse, Sister Sophia Moeller has been responsible for delivering more than 300 babies without a fatality. Driving more than 12,000 miles a year on her errands of mercy, "Sister Sophey" has also walked countless miles to reach some of the remote little houses to bring new babies into the world. In addition to delivering babies, other nursing care is provided by the deaconess.

Most staggering problem when the medical center was first established in



The Pastor Visits a Hill Country Family
Rev. Ludwig has an appreciative congregation

Konnarock was malnutrition. Large numbers of the mountain people were disabled by deficiency diseases. Disorders of the digestive tract and of the skin, emotional imbalance, and so-called "rheumatic complaints" resulting from improper diet had sapped their strength.

The first attempts by the medical center to do battle with this "hidden hunger" enjoyed only scant success. "Garden meetings" were called, designed to educate the people to the value of fresh vegetables; but they just weren't interested.

So a more direct approach was used. It became the official policy of the medical center to include a "lecture" on nutrition with every office or home call. A woman with tonsilitis would leave the examining room with ten good reasons why she should grow more varieties of vegetables for her family table. A man with a broken arm might be advised to raise a different breed of chickens or to build a shelter for his cattle.

The principles of nutrition were put to work in every corner of the mountain area, with almost miraculous results. Only three years after the program went into effect, 34 different kinds of vegetables were being grown and served on Konnarock tables. A community cannery was set up, where women might come to learn methods for preserving vegetables and fruits so that no food value would be lost.

NONE OF THE educational activities and mercy work at Konnarock is as important as the mission's first order of business, the saving of human souls. The twenty-two simple little churches scattered through the mountains are the project's real source of strength.

Being a mountain pastor means getting up at daybreak each Sunday to travel many miles over rough roads to conduct services at three different churches. It means carrying on a church program where members are few and financially poor.

The hills are visited by "revival preachers" from the religious sects, but the Lutheran pastors live among the people, giving them a solid, strengthening diet of continuous spiritual care.

Three displaced persons from the Baltic countries serve as pastors. The Rev. Hans Rebane, a quiet scholarly man who ministered to a parish of thousands in Estonia, now has three small churches near Helton. His brother-in-law, Pastor Juhan Suurkivi, also of Estonia, has the Bland parish; and a Latvian, Pastor Vitolds Gobins is at Andrews, N. C. Others in the Southern Mountain Work include the Rev. Kenneth Killinger of Attoway, Va., and the Rev. George Shuford of Blowing Rock, N. C.

RESPONSIBLE FOR THE three churches in the Konnarock parish is the Rev. Rudolf Ludwig, an energetic pastor from New York City who has found his deepest happiness in serving the mountain people.

Mountain folks working in the fields or sitting on the porches of their hand-built houses wave a greeting as Pastor Ludwig's car goes by. They are pleased when he finds time to stop for a chat and a cup of coffee. Tears of gratitude fill their eyes as he kneels in prayer beside a sickbed, sings a hymn stanza in his hearty baritone voice, or reads from the Bible. Virtually every home has at least one religious picture on the wall, often the cover of a Sunday church bulletin.

Liturgical worship is brought to the people as they sing the great hymn classics and chant the traditional prayers of the common service. Choir members are robed and ecclesiastical symbols are used.

LOG CHURCH AT LAUREL VALLEY
Parishioners built it themselves in early American style

Pastor Ludwig met some opposition from his mountain parishioners when he showed up for his first service in black cassock, white surplice, and colored stole. With considerable firmness he reminded them that "workin' britches" are acceptable in church and that these were his "workin' britches." Opposition ceased.

NEWEST and most impressive of the mountain churches is St. Matthew's in the village of Konnarock. Exterior walls combine mountain stone with individual stones sent from all parts of the country, one from each synod of the United Lutheran Church. The men who built it are proud of its slender spire, the tall stained glass window over the altar, the Sunday school rooms well equipped with necessary furnishings.

Tourists driving through the mountains love to 'stop at the beautiful log church with the towering "totem cross" beside it, built in Laurel Valley under the leadership of a former pastor, the Rev. H. E. Poff. Unlike some rustic churches that capitalize on crudeness, this church is a model of workmanship, from the split-log cross suspended above the altar to the tiny log chairs for the Sunday school tots.

VISITING in the humble homes up high in the hills, you can understand why the pastors, the medical workers, and the teachers love Konnarock. Even a stranger responds to the graciousness of the welcome, the warmth of the handclasp, and the sly humor of the mountain people.

"You come back," they say in their traditional farewell—and somehow it sounds like a fine idea.

Reconciliation—and Peace

By EDWIN B. TICHENOR

God never paid attention to her prayers, but finally she realized that she'd never really prayed

THE ROOM was strangely quiet. The big form on the bunk was still. But a minute ago, his labored breath was whistling from his lungs. Then the heaving chest was suddenly stilled. In a split second, he was gone. In the twinkling of an eye, he had left her.

With the parting of the breath from the body, it had come. Solitude fell upon her shoulders like a deadening cloak. As long as life was in that labored breast, she had not been quite alone, for as yet a slim thread bound him to her. Then it had snapped.

SHE ROSE from kneeling beside the bed —tall, thin, grimly self-possessed. Not a tear stained her cheek. There was something more than woman in her restraint, something more than man. Her worn eyes looked straight ahead, far away—at nothing. Her hands she held tightly clenched at her sides.

A bluejay shattered the silence with its metallic clatter.

She seemed to come from far away. The cabin closed about her once again. She swept the cheerless, barren walls with disconsolate eyes. It had been poor enough before, but somehow she had never seen. Now it seemed its nakedness and poverty showed themselves in all their meanness. The place was suddenly stark—a husk.

Somewhere—somewhere deep within her—she was brine. Her very being was salt with tears she had not shed, the accumulated tears of years. From the depths, she seemed to draw their bitter draught. All the struggles, all the sorrows, all the bitterness that were her life surged to the surface in resentment, in rebellion.

SHE RAISED HER HEAD and her washed-out eyes looked straight to heaven. When she spoke, her voice was tense, hard and dry.

"God," she said, her voice strangely big in the stillness of the room, "I prayed to you, but you wouldn't see it that-a-way. I've prayed to you a many a time afore, but it weren't no use. I prayed to you when Zeb, my boy, was kilt, but it weren't no good. All my life I've prayed to you—hopin', trustin' that you'd take my han', but you didn't clasp my han' in yourn. You never did. An' now—an' now—my man! I'm walkin' all alone. But I tell you, God!—I tell you, God, I'm quits! I'm through. I don't pray to you. No more. When you could of done, you didn't do. And now we're through!"

AFTER SHE HAD said it, the silence seemed to close around her voice and swallow it, as water parts and reconverges to engorge a falling stone. She stood a moment thus, her face lifted defiantly to the skies, as if awaiting some augury of divine wrath, but none appeared. The cabin was as silent as before. A zephyr stirred the curtains by the bed, bringing a breath of dusty noon, of summer heat and of fatty pine. The bluejay shouted madly from the tree.

That was all. The world was empty—empty, even, of God. She was alone, alone in an empty world with a bluejay screaming in a tree.

A lump, hot and hard, rose in her throat. Her vision blurred, but resolutely, she fought her tears. She had no time for tears—no time for God or tears. The determined, grim lines showed flinty in her cheeks. She brushed a coarse, hard hand across her eyes and turned away.

She *would* not cry. She would not show her grief. Fiercely she told herself. It became a refrain to time her work: "I ain't a-goin' to cry. I ain't a-goin' on. I ain't a-goin' to let Him see! I'm a-goin' to go about my work."

Out into the sunshine and into the deeper coolness of the pines, she went. Down the hillside she walked, on a path strewn with needles and cones and redolent of their warm, sweet breath. Spare and tall and bleak, shouldering a spade, she blindly picked her way down the hill.

SHE HALTED at a hummock shaded by a giant pine just off the path. She leaned upon the spade and frowned at the hard, unfriendly ground. The soil was clay as red as blood and strewn with jagged rock.

"I—I guess," she mused, her eye upon the forbidding soil, "there's weary restin' here. But then"—her voice assumed a gentler tone—"you got a tree, an' you always said you liked to lay beneath a tree . . ."

She was fiercely glad in the stubborn soil's resistance to the spade. In the exertion of the toil, she almost forgot the purpose of the work. She dug until her back was one dull ache, but still she worked until she stood waist-deep within the hole.

Slowly she strode up the hill, her lean, wracked body crying the strain of her task.

She went to the well and drew a pail of water. Then she went to the bed where he lay and laved the drawn, stubbled face with the clear, cool water. An unutterable tenderness welled within her—a tenderness such as her own stark hills assume in the after-glow of a burnished sunset, or in the purple-misted twilight—a delicate effusion which effaces all their rugged ugliness. Then, for the first time that day, an acute awareness seemed to penetrate her turbid emotions and to flow through their confused currents in a cold, crystal spring. Her thoughts were clear—clearer than they had ever been—but they plunged her into icy realization.

FOR THE FIRST TIME, without the coloring of emotion, simply in the precise outline of fact, she saw that the hands which had laved his still features had caressed them for the last time. She saw it in a realm of clear, cold light through which she seemed to move entranced.

"The last time." She repeated the words. They had an awful import of finality: infinity . . . eternity.

Her body an unfamiliar creature outside of which she walked, she went to the lean-to and brought a wheelbarrow to the bed. In her strangely distraught state, she improvised a bier upon the barrow and wheeled the body down the fragrant hillside path to its shallow grave.

SHE WAS NUMB, insentient, yet she worked precisely. The person who was not her but more than herself, engaged her task with an inflexible, a magnificent impersonality. She seemed to be two persons, one of whom—the feeling one—lay inert and stunned, while her sterner self prosecuted the task.

She floored the grave with twigs of

pine and laid the body down. She spread a coverlet of boughs and cast the earth upon it.

At the first rude shock of the clods falling into the grave, her protecting shell of unreality shattered. Tears stung her eyes and smarted on her cheeks. Blindly she worked, until the broken clay formed a garnet mound at her feet. Scarcely knowing or seeing what she did, she fashioned a rude cross to mark the grave and placed it at the head.

Wiping her trembling hands upon her apron, she stepped back to view her work.

"There," she said. "There. It's done."

The words awakened again that terrible sense of finality and of desolation. Standing by the shallow grave, life yawned before her . . . an abysmal void.

Suddenly she was no longer more than woman, nor a person sterner than herself. She was suddenly weak and shaken and alone.

With a wracking sob, she flung herself upon the mound and beat upon it with fists clenched in desperation. Her body shook with convulsive sobbing as she sought to draw comfort from the hard, impersonal clods.

As she lay there, her hands groped, as if by instinct, for something solid to which to hold in a shaken world. They closed upon something rough and firm. They clung to it. They held to it as if it were the only thing unyielding in a crumbling universe.

Gradually her sobs subsided. She was emptied—empty of all the briny bitterness.

Slowly, she opened her eyes . . . upon the cross.

THROUGH A MIST OF TEARS, she saw it as if a halo shone around it, her hands still clinging to its base. For a moment she regarded it as one astonished. Then she began to weep afresh.

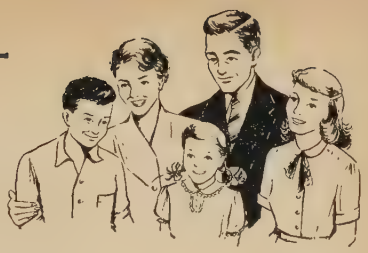
"Dear God," she gently sobbed, "forgive my wickedness . . . I said up there—I said I prayed to you, but you didn't take my han' . . . Yes, Lord, I prayed. But, Lord, I prayed—all those years, I prayed with my lips an' not with my heart. Now, Lord, I see. After Zeb, my boy, was kilt, my heart was hard, an' I stiffened my neck to the yoke you set upon it. All the time, I helt my anger in my heart—all those years—but now you've broke the seal and washed it out . . . Now, Lord, I'm walkin' all alone, but I know you'll hold my han' . . ."

For the first time in years, she was at peace. Slowly she rose to her feet, and with only a lingering glance, turned her back upon the grave, and walked into the brooding stillness of the twilight.

MAN LOOKS in two directions and feels the sense of mystery in the universe. He looks into the microscope at organic life and is filled with wonder. Said a medical student, "I was an atheist until one day I looked at a specimen of life under the microscope." Said an astronomer, "When I look at the starry heavens, millions of light-years away, I am filled with a sense of mystery; especially when I realize that man is the astronomer who has fathomed these unlimited distances."

—THOMAS S. KEPLER in *A Journey Into Faith* (Abingdon)

AREN'T THEY WONDERFUL?



THE EARLY MORNING AIR was already warm. It looked as though we were in for a real scorcher. Oh, well, what was a church picnic without heat? We don't mind the hot weather much when we look forward to getting outdoors in a carefree mood.

I carried the hard-cooked eggs to the kitchen table where Karen was waiting to "devil" them. That's a funny word for mashing things up with mustard. Sometime I'd think more about it.

Susie was carefully laying out slices of bread for sandwiches. "Shall I spread them and let Pete put in the meat or must he spread?"

"Pete better spread. I think he can do it faster."

"Not me." Pete swaggered through the kitchen. "Dad told me to go get Chuck's bat and glove. Mawsons aren't coming but till afternoon." He dashed off. Somehow I can't win. No matter how hard I try to keep from dividing up the chores and errands on the basis of sex, it always seems to end up with Karen and Susie helping me with the "feminine" tasks while Pete does something "masculine."

FAR FROM BEING annoyed, Susie was delighted. "Now I can do it all."

"Your hands are cleaner than his, anyhow," said Karen. "Even when he scrubs his with cleanser the dirt doesn't come off all the way."

Dan came back from the phone. "Sounds as though they've got a pretty good men's team rounded up. We ought to wallop those boys."

"Maybe," Karen conceded. "But Mother and Mrs. Mawson are going to win the three-legged race. They—"

"Karen," I interrupted, "will you get the mayonnaise from the refrigerator?" The other day Claire and I were talking about the picnic and feeling silly. We got to laughing about what fun we could have if we practiced up and won the race. It was just our tough luck that Karen came home and caught us making fools of ourselves. We swore her to secrecy but she's had a terrible time keeping it. As she passed me she muttered, "Sorry. I forgot," out of the corner of her mouth.

"WHAT GOES ON?" asked Dan.

"You'll find out. Have you put my folding chair in the trunk? If I'm going to take time off, I'm going to do it in comfort."

"Not only yours. Two more—one for me and one for whatever lady comes and stands beside us and I have to give her mine."

"You do think of everything, don't you?"

"Why do you give the lady your chair?" demanded Susie. "If she wants one she should bring it."

"Now, that's a good logical deduction. It just happens I'm a gentleman and gentlemen give their seats to ladies."

"That's silly."

"Sometimes I think so too. But it's polite and we like to be polite, don't we?"

"I don't."

"That's true," Karen agreed. "It certainly wasn't polite to ask Barbara's

mother whether her hair was really that black or if she used a rinse."

"Well, it looked just like the lady on television and she said she did."

"Excuse me," Dan coughed. "I'll go down to the garage and get the tank filled. All of you be sitting on the curbstone when I get back."

We weren't quite that speedy, but we managed to get to the church in time to pick up Donna Matteo and her mother and join the car caravan to the park. The heat rose from the concrete highway in suffocating waves that seemed to make our speed something you could almost touch. I felt as though someone were pelting me in the face with feathers.

The comparative coolness of the shady park was grateful as we drove back along the wooded road. It made the glaring heat of the parking lot almost intolerable as we pulled into an empty space.

"Come on, crew," urged Dan, "let's unload as fast as possible and get into the shade. Karen, you can take this first armful and find us a table near the water." Karen took the assignment with solemn readiness, and started off on a methodical searching expedition.

"WHO'S THE MAN near the lemonade table?" Kathy Matteo wanted to know as we stepped into the shade and took a deep breath of relief. I followed her look, noticing that Mr. Buch was on hand as usual to stir up the annual picnic concoction. He always pretends he's not going to do it again this year, but when the day arrives he's on deck. It wouldn't be a church picnic without him.

"For pity's sake! That's Mr. McIvor. His wife has been working so hard to get him to take more interest in things at the church. She wasn't at all sure he'd come. I'm so glad he did."

"There's Karen waving. I guess she's found a table for us."

"Let's speak to the McIvors first. We want him to feel at home." I started toward them. Kathy held back a moment, then followed me. Both Mrs. McIvor and her husband beamed at our friendliness, as we chatted a few moments. They laughed about the mound of things I was carrying and Mr. McIvor insisted on toting some of it to the table Karen had chosen. "I'll move our stuff over to the next table, if you don't mind," he suggested.

WHEN HE HAD gone to get their paraphernalia, Kathy looked at me in surprise. "He's real nice, isn't he? And so is she! I always thought they were both sort of snooty."

"Snooty nothing. They're shy. Don't you think it often works that way?"

"Oh, I don't know. When people are snooty I just usually let them alone."

"That's what I do most of the time. But now and then when I do barge in and try to be friendly, I find that's what they were waiting for. Of course, I may just have been lucky. Maybe someone will slap me down one of these days, but it hasn't happened yet."

"I guess I just don't think about men being shy."

"If you come right down to it, I don't suppose there's much difference between men and women. Where do you think I should put his potato salad to keep cool? I like it hot or cold, but lukewarm, ugh!"

Donna and Susie had gone to the edge of the water to explore. Now they raced back. "Can we put on our suits? Can we, huh?" Youngsters seem to keep up full-steam regardless of the weather.

Pete appeared from the other direction. "Is it all right for me to have lemonade? It's all ready. Can I have some?"

"Picnics!" laughed Kathy, "aren't they wonderful?"

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read First Corinthians 13:1-13

Last week it was said that the Revised Standard Version is better for oral reading. It is better also for silent reading. One reason is the manner of printing which offers many advantages. A principal gain is that verse divisions have been dropped and the passages are printed as thought units.

Perhaps it would be more exact to say that chapter and verse divisions have been minimized. They are retained inconspicuously so that references are possible. Yet the Book has now the customary paragraphs that include the beginning and ending of a unit of thought.

This has several values. There should be less "verse-snipping" in the future. We have always been told that a passage should be used in context; now the context is indicated. We should have better oral reading, too, without so much jerky stoppage.

Too often an idea was lost in the King James Version because the passage that contained it had been broken into verses. There is an example in Acts where Luke is recounting the death of Stephen. At the end of Chapter 7 we read, "And when he had said this, he fell asleep." Then we have a chapter division before Chapter 8 concludes the story, "And Saul was consenting unto his death." After that the very same verse starts an account of the subsequent persecution of the church. In the RSV there are two paragraphs. The first narrative ends in one; the second narrative begins in the other—as things ought to be.

The biblical books had not been written with this fragmentation into chapters and verses. The divisions were introduced about 1551. Now the original literary form has been more nearly approximated and we shall be reading our Bibles message by message instead of chapter by chapter or ten verses by ten verses.

As much as possible of a familiar chapter has been printed here to show the "new look" of the paragraphing. In the book itself, though, there are small numbers to indicate verses.

(Revised Standard Version)

If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things.

Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of these is love.

I Corinthians 13:1-13

Personal Problem Clinic

Sorrow

QUESTION: My husband died almost a year ago as the result of an accident. It happened so suddenly that my life has been just about ruined. He was a good, kind man, who was loyal to his church. I had cared for him through several serious illnesses, and we were very close.

I have found it extremely hard to adjust myself to being alone after so happy a life for nearly twenty-five years. It is awfully hard to make decisions. This terrible shock has damaged my health, thinking, and my whole way of looking at life. The meaning of everything seems to be gone, and there is little reason for trying to accomplish anything.

REPLY: You are going through an experience which everyone finds very hard. But one still has a life to live—long or short—and a service to render. We do well to assume that life will last for some time and that we can make something out of it, with the help of God.

Here are some suggestions which have been helpful to people with similar trials:

1) Remember that life on the earth is but a beginning of something much more wonderful and without end. Give full trust to the Scriptural assurances, and look forward to a reunion with departed loved ones.

2) Recognize that somehow in the wisdom of God the tragedy has come and that it is gain to the one who has gone. While we have no adequate explanation, sorrows and troubles must in some way have a place in the age-long procession of events, and they must play some part in the eternal plan of God. This is a difficult but necessary assumption.

3) Contrive to keep busy with worthwhile activities and avoid having much idle time. One's own personal interests, the work of the church, and the needs of the community offer many types of activity.

4) Reach out among friends and relatives and plan for plenty of association with those whose company you most enjoy, and try to be helpful to others.

5) Make some plans for the future however vague or incomplete they may be.

6) Rely on God for all the help that is needed.

Privilege-seekers

QUESTION: Since the beginning of the year I have been president of the local school board. I have been willing to be of service to the community, especially in connection with the schools. But relatives and old friends have been annoying me with requests for favors, especially for small jobs which would benefit them financially. I am disgusted almost to the point of resigning to get out from under.

REPLY: "Public office is a public trust." By your very acceptance of office you have obligated yourself to be fair and honest, to serve the whole community rather than a few people.

Are people really good friends and worthy relatives if they press for special privilege? Thoughtful persons who hold you in high regard would hesitate to make such approaches. But persons in high and humble offices have always been subjected to this sort of annoyance. Lincoln was hounded by job-seekers, and when he suffered a mild attack of smallpox he remarked, "Now let the office-seekers come; I have something I can give to all of them."

As a Christian and a good citizen you should render the best service to the public—especially to the children and their parents. Only the best available person should be employed for needed services. That may mean turning down of relatives and friends, for they deserve consideration only along with others, in the light of comparative qualifications. Loss of some good will may be the price you'll have to pay for the privilege of serving.

—EARL S. RUDISILL

BOOKS

Separation of Church and State

Church, State, and Freedom. By Leo Pfeffer. Beacon Press. 675 pages. $10.

One of the continuing battle-fronts in American life is that which concerns the relations of church and state and involves the deeper problem of religious liberty. A contribution to the clarification, if not the solution, of pertinent issues may be found in this extensive and informed study.

The author is a Jewish lawyer, and the value of his inquiry lies in no small measure in the use he makes of his knowledge of the law and the light he sheds on Jewish attitudes toward religious liberty. This is not to say that the book abounds in legal technicalities, for it does not, nor that it presents an exclusively Jewish interpretation, for it takes pains to present Protestant, Catholic, and secular positions as well. However, the author does not conceal his own sympathies. He favors a total and final separation of church and state and the repeal of what he believes is discriminatory legislation—for example, laws concerning Sunday observance, released time for religious instruction.

Part of the reference value of this book lies in its discussion of current and recent cases: censorship and the motion picture, *The Miracle*, the Melish controversy in the Episcopal Church, the schism in the Russian Orthodox Church, the appointment of a diplomatic representative to the Vatican, the McCollum and Zorach cases concerning religious instruction, garbed nuns in public schools, cases involving Jehovah's Witnesses, and others.

THEODORE G. TAPPERT

Philadelphia

The Great Tradition of the American Churches. By Winthrop S. Hudson. Harper. 282 pages. $3.75.

Here is a readable and admittedly "radical exposition of the forces that threaten the separation of church and state" in the U.S.A. With stimulating incisiveness, and not without becoming controversial, Winthrop Hudson endeavors to show "that encroachments of the state are due to the church's failure to maintain its necessary position in the partnership."

Seen at its best and classic development prior to the Civil War, Hudson describes this great tradition of separation as a "carefully defined equilibrium," in which the churches employed "an axiom of all Americans: the voluntary principle in religion." In a vivid and rapidly moving historical sequence he depicts the rise, flowering and, alas, the modern transmutation of this great tradition. The once-vibrant and adventurous spirit of the Christian enterprise has, according to Hudson, given way to the temptations of accommodation to a secular environment.

The essence of such secularization, the author believes, is demonstrated in the drift of such movements as the YMCA, the institutional church, the Sunday school, away from the moorings of a once potent and puritan Protestantism. In his analysis such princes of the American pulpit as Phillips Brooks and Russell Conwell share with other preachers and laymen the error of putting "intrinsic grace (virtue) in place of the grace of God in Christ." To sum up this latter-day development, "the church embraced the world." In the process the church lost its unique functional relationship to the state, and the once gratifying equilibrium of church and state was seriously disturbed if not upset altogether.

A major defect of this otherwise intriguing analysis is the limitation of its scope. It treats of Calvinism, modified by Methodism, and implemented with revivalism and the techniques of social strategy. But by some strange thought process, so it seems to me, the author's initial idealization of the earlier 19th-century Protestantism keeps him preoccupied. Thus he has

nothing to say about the Lutherans; nothing about the Roman Catholics. Certainly the latter, if not the former, have had a substantial part in modifying the "great tradition." Nor does he deal with the strong tide of secularism set up by the public schools and Deweyesque pragmatism, which those of the great tradition accepted with apparently uncritical faith.

E. THEODORE BACHMANN

Berkeley, Calif.

Barth on Politics

Against the Stream. By Karl Barth. Philosophical Library. 253 pages. $3.75.

This volume is a collection of occasional talks, lectures, and papers written in the years 1946 to 1952. Aside from a brief talk on "The Jewish Problem and the Christian Answer," an even briefer one on "Poverty," and a longer lecture on "The Christian Understanding of Revelation," the addresses are concerned chiefly with the relationship of the Christian and the Christian community to the state and to political questions.

Most American students of the theology of crisis will recall that the two outstanding exponents of this theology—Emil Brunner and Karl Barth—have taken different attitudes toward the so-called "conflict of East and West." Fortunately Brunner's "An Open Letter to Karl Barth" and Barth's reply, both written in 1948, are included in the present volume.

Brunner accuses that since the war Barth's attitude toward the great Communist power in the East has been "if not friendly, at any rate emphatically sympathetic," and that even in the height of the earlier struggle against Nazism Barth "always evaded the problem of totalitarianism." Barth replies that the current conflict does not present "a definite spiritual crisis" as did the rise of National Socialism. Therefore, Barth feels, the church is not called upon to undertake vigorous opposition to communism.

From Barth's point of view the present conflict is in the simplest terms a naked struggle for power between Russia and the United States, both of whom are "very fond of phrases like 'the free community of nations' and 'peace.'" Barth interprets Russian communism to mean, not the totalitarian menace most Americans consider it to be, but rather a radical solution of the social problem, a "last challenge . . . in the face of which the closest attention would be more in place than an over-hasty alarm-cry."

In striving to give some theological justification for his refusal to attack communism with the same vigor he opposed Nazism, Barth maintains that "the church never thinks, speaks, or acts 'on principle,'" but must judge spiritually and by individual cases, never moving in the light of "abstract principles" but bound only to "the living Lord." Many a thoughtful Christian, while agreeing with Barth that the church and the Christian should always seek to act on a distinctively Christian basis, may well ask the distinguished theologian why judging and acting *on principle* should be considered something necessarily alien to devotion toward the living Lord. Questions even more pertinent to the present volume are, Is totalitarian communism merely an abstraction or a truly demonic program of injustice and inhumanity? Are we merely "going with the stream" in resisting it with all the power, moral as well as physical, that we can command?

VILJO K. NIKANDER

Wagner College

America's Way in Church, State, and Society. By Joseph Martin Dawson. Macmillan. 18[illegible] pages. $2.50.

Dr. Dawson has been a vigorous champion of separation of church and state, and until recently as executive director of the Baptist Joint Committee on Public Affairs he has had opportunity to make his opinions known widely. He opposes "state aid to religion," even if this is provided impartially to all religions, and feels that Lutherans, Episcopalians, Congregationalists and Presbyterians cannot be fully trusted in "going all out for the American doctrine" which was most clearly defined in Colonial days by Baptists.

Faith Is Relevant to Life

Upper Room on Main Street. By Harold B. Walker. Harper. 191 pages. $2.50.

In this volume of sermons, Dr. Walker has applied the gospel to the personal and social problems of men living amid insecurity. He has brought the resources of the Christian faith to bear upon the everyday problems of ordinary people. He has related the Christian ethic and the Christian hope to our social problems. He shows that the timeless gospel has more than adequate resources for our day.

Readers will be grateful for the vital messages contained in the four main divisions: "You and I and God," "Contemporary Tides," "Concerning Ourselves," and "Getting Along at Home." There is no fussing around with the trivial. "The key to the sickness of society is in the darkness of our souls," and surface applications will not cure our deep-seated ills.

The messages are in the style of a master craftsman; words become the servant of saving ideas. The free-flowing language is sharply punctuated with imagery and illustration setting forth the "weapons of our warfare."

CLYDE G. STEELE

Detroit

Missions Are Still Hopeful

The Christian World Mission In Our Day. By Kenneth Scott Latourette. Harper. 192 pages. $2.50.

This volume makes available the substance of lectures Dr. Latourette delivered in no less than seven theological seminaries and universities in America and in Europe. The situation of missions in the world of yesterday—from 1815 to 1914—begins the series of lectures. Then, by way of contrast, the new situation in our day is briefly given. The contrast is marked, whether viewed from the sending or the receiving end of missions. Perhaps the chief contrast is that whereas formerly the missionaries were welcomed, they now must carry on under the cross.

Great, however, as this change may seem, it has not—except in China and in some Moslem lands—closed doors or even hindered success. The situation does call for changes. Mission work must be carried on under the direction of the church in mission fields. Sending countries should themselves receive missionaries from those fields. Theology must be taught, but it must be fitted into the various cultures. None of these suggestions is new but they need to receive new emphasis in our day.

The lectures conclude on a prophetic note —"What Can We Expect?" We are to live in expectation, yet not idly, and continue to be witnesses and believe that the promises of God will be fulfilled.

These are encouraging lectures, also full of good advice for missions.

Gettysburg JOHN ABERLY

Man-made Ethics

Ethics. By A. C. Ewing. Macmillan. 183 pages. $1.50.

This little volume is symptomatic of our times, revealing as it does the fact that faith in progress through natural science is losing its hold. This sentiment is clearly stated in the preface of the book where the author says, "As two wars have made us painfully aware, natural science can tell us only the means, not how these means ought to be used. The study of science must therefore be supplemented by a study of the right way of using the knowledge it provides."

However the author is far removed from the Christian faith. Ethics, in his eyes, is not a part of theology. Man can make ethical judgments without believing in God. The criterion of good and evil is to be sought not in God but in man.

What the author is trying to do is to arrive at a synthesis between the Kantian principle of "duty for duty's sake" and a hedonistic utilitarianism. Like others before him, he calls his own position an "ideal utilitarianism." The criterion of the rightness or wrongness of an act, he holds, is to be found solely in the good or evil they are liable to produce, but the good must not be identified with happiness or the evil with pain.

OTTO W. HEICK

Waterloo, Ont.

OVERSEAS

AUSTRALIA: Sydney. June 3.—During the past month Australia has been privileged to have distinguished Christians from India in its midst—Dr. Rajah B. Manikam, executive secretary of the National Christian Council of India, Pakistan and Burma, and his wife, Mrs. Ruby J. Manikam. Although India and Australia are fairly close neighbors, this was the first time Lutherans in Australia have had the privilege of welcoming fellow-Lutherans from India. The Manikams came to Australia at the invitation of the Australian section of the World Council of Churches and the International Missionary Council to attend the annual meetings of these bodies. At both functions they were speakers.

At the WCC meeting, Dr. Manikam spoke on "Evanston Through Asian Eyes" and "The Present Position of the Christian Community in Asia." He made it clear that he would deal with his subjects from a Lutheran point of view. He also said that as an Asian he could not understand the "White Australian" policy.

At the International Missionary Council meeting, Dr. Manikam gave five addresses: "Christianity and the Asian Revolution," "Evangelistic Concerns," "Social and Economic Concerns," "The Foreign Missionary Today," and "The Unfinished Task."

The impression that Dr. Manikam made on the church leaders of Australia is summed up in the words of the Anglican Bishop of Adelaide: "I do not know when I have had the chance of hearing a more masterly, brilliant, and witty speaker, who is at the same time a deeply dedicated Christian."

Since attending these meetings the Manikams have been busy speaking at numerous meetings convened by the WCC, the IMC, and Lutheran groups. The official welcome of the Australian Lutheran Church was given the Manikams at Adelaide, where the president-general, the Rev. M. Lohe, expressed the hope for a closer contact between the Lutheran churches of Asia and Australia.

Melbourne—The *Martin Luther* film h its Australian premiere at the Melbou Film Festival which began on May 31 the Union Theater at Melbourne Universi The film was to run three weeks. Great terest was shown and generous praise w given by film critics and the public.

Unfortunately, only a limited number people could see the film, as it was und customs bond to be returned to the Unit States immediately after the festival. Co siderable time may elapse before it is leased to Australian theaters.

—L. W. LOFFLER

DENMARK: Copenhagen. June 1. Eighty-six organizations which comprise t Laymen's Movement (nearly a fourth them are located in Copenhagen) ha raised 80,000 kroner (approximately $12,0 U.S.) for foreign mission work. This considered noteworthy because the La men's Movement is new in this country. issues an official publication, *Men and M sions,* and counts Christian fellowship a systematic giving to the cause of missio abroad as its greatest objectives. Its rece annual meeting in this city was addresse by Paul Lange, a foreign missionary on fu lough, who testified to the movement's loy support and expressed his thanks for it.

Svendborg may become the center a source of religious and cultural radio a television programs in Denmark, for in th city Pastor P. A. Dahlgaard is planning put these media to new and greater use Foreign programs are making their impa and Pastor Dahlgaard believes that the tim has come to expand this phase of Christia evangelism, domestically. He has a stron sense of the value of radio and TV, and the urgency of using them.

"Radio and television give the church th greatest opportunity to reach people toda The church must use them now. If we fa to do so, that opportunity will be irretrie ably lost," Pastor Dahlgaard said.

City Missionary C. V. Christensen ha sounded a warning which commends itse to many serious-minded people. He poin

out that sensuality, pleasure-seeking, irresponsibility, levity and drunkenness are rampant, and that even among churchmen "the witness of saving and preserving truth is weakened and stifled because of compromises and adaptation to the prevailing mood and spirit of worldliness." He deplores the "spiritual and moral decay in the habits and customs of people," and fears that Denmark's future may hold a day of retribution if the pattern does not change for the better.

THE PRACTICAL PROBLEM of the effect of the awakening to a national and world consciousness of the peoples of Asia and Africa received consideration in a discussion by Pastor H. F. Joergensen. He is aware of the fact that two-thirds of the earth's population is non-Christian. With the revival of their respective cultures, new and determining factors have entered into the cultural bloodstream of the world.

He foresees trying times for Christianity among these peoples, because it has not the material and cultural resources to make a strong impact, whereas other movements have. One great handicap to Christianity is the flood of non-Christian and anti-Christian literature from the West into these continents, a flood that can never be offset by the small supply and the limitation of Christian literature.

"THE LIFE-BOAT" (*Redningsbaaden*), a publication by the Inland Seaman's Mission, has been continuously issued for fifty years. This paper was meant to be a medium of Christian evangelism and witness . . . The publishers have remained loyal to this purpose. "Shall we have a Danish ministry for aviation personnel?" is a question touched upon at the recent Nordic convention of people interested in the mission to seamen. Though no decision was made, the subject will receive further consideration. A church ministry on a global scale is envisioned by some.

THE HOUSING of congregations enlarged through extended parishes and increased population is posing a serious problem in the capital. It is estimated that Copenhagen is growing at a rate of 20,000 people a year. Need for new churches is estimated to be between 70 and 80 for the country. Congregations in the capital have been collecting funds for church extension and have amassed a million kroner. It is hoped that the offering to be made on the Day of Prayer may add 100,000 kroner to the amount on hand.

—CHRISTIAN PRESS BUREAU
(Translated by Fredrik P. Nissen)

GERMANY: Berlin. June 15.—A GROUP of German churchmen who were scheduled to visit Moscow in mid-June have postponed their trip until after the German Evangelical Church Day congress to be held July 7-11 in Leipzig, Soviet Zone.

Dr. Gustav Heinemann, president of the Synod of the Evangelical Church in Germany, announced the change in plans. He is one of the churchmen who accepted an invitation from the Moscow Patriarchate to visit the Soviet capital. Dr. Heinemann said the postponement was necessary because several members of the scheduled party had fallen ill.

It is not known how many churchmen received invitations from the Moscow Patriarchate. Church sources have indicated that most of the church leaders approached had declined the invitation.

However, besides Dr. Heinemann, Pastor Martin Niemoeller, president of the Evangelical Church in Hesse-Nassau and EKID's foreign secretary, is understood to have accepted the invitation.

Meanwhile, Metropolitan Nicholai of Krutitsky, a leading Russian Orthodox prelate, said in East Berlin that the trip would serve "mutual understanding and the strengthening of friendship between the churches of the two countries equally concerned about permanent peace and the welfare of a reunited Germany."

Metropolitan Nicholai transmitted the invitations to the German churchmen on behalf of Patriarch Alexei of Moscow. He attended the recent Communist World Peace Council in East Berlin.

—RELIGIOUS NEWS SERVICE

MISS MARION E. POTTS, a United Lutheran missionary to Japan, was recently decorated by the Japanese government. She received the fifth class Order of the Sacred Treasure for her 30 years' service in educating Japanese girls. Miss Potts traveled to Japan in 1921 under the auspices of the Women's Missionary Society of the ULCA and was assigned as an English teacher to a Lutheran high school for girls on Kyushu, the southernmost island of Japan. Miss Potts was forced to leave Japan shortly before Pearl Harbor, but returned to the school in 1948 and has been there since. She is retiring soon because of illness and will return to Philadelphia.

JOHN H. LAUMAN will not have much leisure time between now and Oct. 6, when the United Lutheran Church convention opens in Toronto. Mr. Lauman is chairman of the Canada Synod's committee making arrangements for the meeting.

Major engineering problem is moving the convention 70 miles, from Toronto to Kitchener, for one day—Sunday, Oct. 10. Special trains will transport delegates and visitors in time for morning services in the Kitchener-Waterloo churches. Dinner will be served in homes of members of Lutheran congregations of the twin cities. An afternoon rally in the Kitchener memorial auditorium will be a major convention feature.

Mr. Lauman, who has long been a Lutheran leader, was first vice president of the Luther League of America from 1941 to 1945. He operates a golf supply business.

DR. HEINRICH P. SUHR, pastor of the German Lutheran Church of St. Paul on West 22nd Street, New York, was recently awarded the Distinguished Service Cross of the German Federal Republic. The presentation was made during t service on May 9 by t West German consul-ge eral in New York, Dr. Ha E. Riesser. Dr. Suhr ceived the award in recogn tion of his work among Ge man prisoners of war, bo in this country and France.

WHO IS the oldest Unite Lutheran? Maybe its MR MIRANDA DERR who cel brated her 103rd birthda Jan. 6. Mrs. Derr is a mem ber of Mt. Zion Church Zion Grove, Pa., and liv in Bloomsburg. Her co firmation class of 1869 w the first confirmed in t parish where she has be a lifetime member.

Mrs. Derr is confined her room as a result of hip injury ten years ag Although her sight is failin she is able to read large typ without glasses. A strok several years ago resulted i limitation of her use of h hands, but she manages write an occasional lette

Is Mrs. Derr the olde United Lutheran?

TEN were graduated this spring at Lutheran Deaconess School, Ruxton, Maryland. Five are deaconesses and will enter parish work. Others plan to be parish secretaries

Vacation Schools Attract Record Attendance in City

By VIGGO SWENSEN

HARRISBURG — Average enrollment of eight Lutheran vacation church schools in Harrisburg is 125 students and staff of 15. Memorial Church has 165, highest enrollment. All schools are staffed by Lutherans, open to all children of the community, sessions covering two weeks.

St. Matthew's Church expects to use benevolence offerings at its school in the purchase of a machine for migrant workers in the area. Zion will give part of its offerings to the Lutheran World Federation "Milk for Korean Children" fund. Other city schools are: Augsburg, Christ, Redeemer, St. Paul's, and Trinity.

In nine vacation schools in nearby communities, all but two (Zion, Penbrook; Good Shepherd, Paxtang) are interdenominational; all extend two weeks. In New Cumberland four denominations participate with enrollment of 300 and staff of 26. The Rev. Ralph Sloop, present dean, has held that position ten years.

Churches of Lemoyne divide responsibility, with each taking one department. Five- and six-year-olds attend Trinity Lutheran Church as part of a similar arrangement in Camp Hill's ministerium-sponsored effort. Zion Church, Enola, uses a bus to transport 60 or 70 children, boosting the enrollment to 250. Free bus service is also provided in the Shiremanstown community school where Pastor Raymond May is dean. Palm United Church is one of three churches used for a community school in Palmyra.

> Lutheran churches have been participating in the city's summer union services for several years. This year the Sunday vespers began June 20 and will end Labor Sunday. The Rev. Robert Koehler, pastor of St. Michael's, is president of the downtown group holding services in Capitol Hill Park, in the shadow of the state buildings. Dr. William VanHorn Davies, pastor of Messiah Church, accompanied by the senior choir, conducted the first service of the season.

THREE BROTHERS, pastors of Central Pennsylvania Synod, participated in a recent dedication of the parish house addition and remodeled church building of Zion, Penbrook. Pastor Kendig Bergstresser of Zion Church and Daniel I., pastor of St. Matthew's, Lancaster, shared in the liturgy. Ralph R., pastor of St. Peter's, Highspire, and president of East Penn Conference.

PENNSYLVANIA . . . Harrisburg

preached the sermon. Cost of the improvement program, begun in 1948, was $120,000.

The late Enos S. Gerberich, member of Zion, Harrisburg, left $5,000 each to ULC Foreign and Home Mission boards, and $2,500 each to Zion Church and Gettysburg Seminary. Mr. Gerberich was a member of the finance committee of the seminary's board of directors.

The Rev. George Bass has resigned from St. Matthew's Church, effective Sept. 1, to accept the call to St. Paul's, Wichita, Kan.

Pittsburgh Leaguers Plan 8-Day Convention

By LUTHER E. FACKLER

PITTSBURGH — Pittsburgh Synod Luther Leaguers are planning for the longest convention in their history—an eight-day assembly that will open Saturday, Aug. 28, and continue through Saturday, Sept. 4. It will be the League's 15th annual get-together.

Workshops, Bible study sessions dealing with St. Paul's Epistles to the Corinthians, and a number of special features are being prepared to conform to the convention theme, "*YOU*th—Share Christ." A highlight will be a symposium on "How Christianity Has Affected My Work," in which a number of prominent laymen, including a lawyer, a surgeon, a salesman and a draftsman, will participate.

THIEL COLLEGE campus will be the scene of a Sunday School Teachers' Conference on July 9 and 10. Arranged by the Parish Education Committee of synod, the conference will offer workshops on teaching methods applicable to all departments. Keynote speaker will be Dr. Theodore Finck, senior editor of the ULCA Board of Parish Education.

The Board of Trustees at Thiel recently authorized a 1954-55 Year-End Appeal for funds, with a goal of $100,000 in view. This amount would eliminate entirely the remaining debt of Langenheim Library and Harter Hall, and provide necessary scholarships and funds for faculty salaries.

During the 1953-54 Year-End Appe Thiel received $89,000 in cash gifts, $25,0 of that sum coming from Greenville citiz and industries.

Plans are being laid now for the sec annual Pittsburgh Synod Day at Thiel C lege to honor the six outstanding layn of the year within the synod. Dr. Mi Ritchie, president of Hartwick College, be the principal speaker for this occas on Oct. 30. A luncheon will follow service, which in turn will be followed the Thiel-Grove City football game.

SINCE Jan. 1 of this year, 17 new W en's Missionary Societies have been org ized within the Pittsburgh Synod. Only n pastoral charges within synod's terri are without missionary societies.

BUTLER, PA., Council of Protes Churches is experimenting this month, through July, with union Sunday even services at a drive-in theater, where f ilies may share in worship while sitting their cars.

GERMANS GIVE WICHERN MED TO PHILADELPHIA PASTOR

Pastor Ernst Schmidt of Tabor Chu Philadelphia, was awarded the Wich Medal by the Central Bureau of the In Mission of the Evangelical Church in G many, in recognition of his leadership aiding destitute Germans in postwar ye Tabor Church sent 3,000 packages of f and clothing overseas, plus numerous b shipments through Lutheran World Re The congregation contributed $30,000 Lutheran World Action since 1946.

Missionary Society Women Dine in Penitentiary

By ARNOLD H. KAITSCHUK

CHESTER, ILLINOIS — Luncheon in the Menard penitentiary was a feature of the convention of the Wartburg Synod Women's Missionary Society this month. The women made an inspection tour of some sections of this state institution. In contrast to their trip to prison, the women also visited seven Wartburg churches in the Chester area.

Meeting in Peace Church, Chester, the Wartburg women heard the Rev. and Mrs. Harvey Currens, missionaries to Liberia, who are returning to Africa this month. Mrs. Currens described the eagerness to learn to read which is shown by women and children in the Liberian bush country.

Wartburg Synod President R. R. Belter spoke of "Our Mission-Minded Saviour" at the convention communion service. Business sessions were conducted by Mrs. O. M. Meyer, the Wartburg WMS president. The women had met their annual $13,000 budget, it was reported.

The hundred-year-old church building of Bethany congregation in Burlington, Iowa, is no longer adequate, the group decided recently. A fund-raising campaign during May resulted in pledges of $186,000 for a new structure. Relocation of the church is planned. Dr. Martin E. Lehmann is pastor.

An ordination in St. Paul's Church, Garnavillo, Iowa—the first in this 101-year-old congregation's history—took place June 6. The ordinands, Dale Hultgren and Royce Scherf, are sons of St. Paul's congregation. Mr. Hultgren has been called by the ULC Board of American Missions for service in El Paso, Texas, and Mr. Scherf has been called by the Pilger-Stanton parish in Nebraska. At St. John's Church, Post Oak, Illinois, on June 27, Mr. Harold Hartmann was to be ordained, and will serve the Malinta-Mt. Olive parish in Ohio. Synod President Belter was in charge of both ordinations.

A SUCCESSFUL Saturday school has been held by Peace Church in Steeleville, Illinois. During three months, reported the Rev. E. W. Belter, children of the parish attended three-hour sessions each Saturday morning. Both the weekday and Sunday school study materials were used, under the guidance of two staffs of teachers. One result of the Saturday school was an increase of 20 per cent in Sunday school attendance.

Difficulties of holding a daily vacation school in a rural parish were overcome by St. Peter's congregation at Wine Hill, near Steeleville, Illinois. Although the school came during a busy season on the farms, members of the congregation formed a car pool to bring pupils to the church each day. All children enrolled in the Sunday school attended, as well as some not enrolled.

Wartburg Synod leaders shared in the regional parish education conference held at the Chicago Seminary June 15-16.

An evangelism program conducted by teachers and pupils of St. Paul's Sunday school at Guttenburg, Iowa, doubled the school's enrollment in five months. The congregation's brotherhood is planning a similar program. St. Paul's has experienced a 38 per cent gain in communicant membership in two years. The Rev. Ernest E. Koch is pastor.

Celebration of the 25th anniversary of the Rev. Oscar C. Kaitschuk in the ministry took place at a banquet attended by members and friends of Bethel Church, Chicago, on May 19. Pastor Kaitschuk's father was formerly pastor of Bethel. The ministry of father and son in this congregation now totals 59 years.

The Rev. Hans L. Wagner returned to his parish duties in Bremen, Illinois, after nearly two months of service in Lutheran churches of Germany. He went abroad on the invitation of the Lutheran Church of Hamburg, and lectured to theological students regarding the church in America. He spoke regarding evangelism and stewardship in many congregations of the Hamburg area, and attended sessions of the Evangelical Academy at Loccum.

CAMPUS

NEWS OF ULCA COLLEGES

Thirteen United Lutheran senior colleges graduated 1,300 students this month, a started straightening up their classrooms for the new term beginning in Septembe Largest graduating class was at Gettysburg—210, and Wittenberg next with 197.

Incoming freshmen this fall will be more numerous than last year, as colle enrollments gradually rise toward the peak expected about 1970 when camp populations will probably be double the 1950 figure.

Wittenberg by June 1 had 92 per cent more applications for autumn enrollment than a year ago, and was obliged to put some on a waiting list. Big financial campaigns are underway at a half-dozen colleges on behalf of new buildings, chiefly residence halls to house the steadily increasing number of students.

CARTHAGE COLLEGE has been approved for membership eligibility in the American Association of University Women. According to President Harold H. Lentz, "the approval by AAUW came as a result of our increased emphasis on academic standards." "Requirements for AAUW approval are very high."

The curriculum at Carthage has recently been expanded by the addition of four major courses of study. New majors, to go into effect during the 1954-55 academic year, are sociology, economics, political science, and psychology.

HARTWICK COLLEGE sponsored its annual Oneonta Science Congress recently in the campus fieldhouse. Approximately 300 students representing area high schools presented some 45 exhibits. Hartwick was also presented with a gift of $25,000 by the Dewar Foundation. The gift will be used to equip the new women's dormitory with a cafeteria.

THE MIDLAND COLLEGE Library Fund was recently put over the top with the gift of $27,000 from the estate of Julius Eriksen, Fremont farmer.

A MUHLENBERG COLLEGE June graduate, Karl A. Peckmann, Jr., is spending two months this summer in Europe as an "ambassador of good will." The trip is b ing financed by Peckman's home tow Locust Valley, N. Y., as a part of the n tional program called "Operation Dem racy." He sailed June 20 on the *S.S. Unit States* and will spend his first month wi a German family. Later he will travel Switzerland and Austria in an effort "create a better feeling between the peop in my own home community and the peop abroad."

NEWBERRY COLLEGE'S $500,000 Expa sion Program was approved by the Sou Carolina Synod at its 129th annual meeti along with other recommendations allowi the observance of a Newberry College Da the issuing of eleven tuition scholarship and the celebration of the centennial of t college in 1956. The Expansion Progra a synodical-wide effort for the developme and improvement of the college, will cov a period of five years and will start wh the Board of Trustees completes plans f the project.

At the annual meeting of the Board Trustees, plans for a new dorm for m and the renovation of Carnegie Hall we adopted to meet immediate needs of housi for the large enrollment that is anticipate during the next college session.

THIEL COLLEGE'S Dr. Henry M. M Laughlin, professor of chemistry, has bee awarded a Danforth Foundation fellowsh for study at Union Theological Seminar He will take a part in a special program f college and university teachers entitle "Christian Foundations for College Teac ing." The Danforth Foundation, in its co

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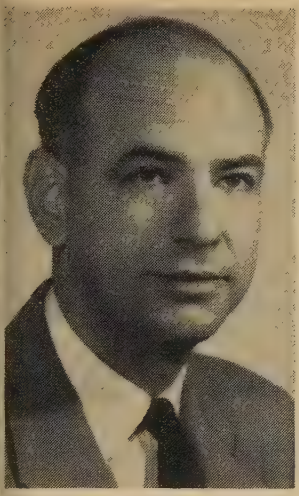

CHARLES SULLIVAN

JOHANNES KNUDSEN

EDWARD J. MATTSON

Chicago Theological Seminary will have on its faculty this fall a professor of pastoral counseling and psychology, the Rev. Charles Sullivan. He will direct the seminary's clinical training program. Also at Chicago as guest professor will be Dr. Johannes Knudsen, former dean of Grand View Seminary in Des Moines, author of a forthcoming book on Grundtvig. Central Seminary has called Dr. Edward J. Mattson in a professorship in practical theology. He had been an army chaplain and Lutheran Welfare Service executive in California

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cern to rediscover the function of religion in higher education, has awarded fellowships to distinguished faculty members whose teaching takes into account the Christian interpretation of reality . . . Thiel's trustees set a $100,000 goal for "year-end" and other 1954-55 giving, to clear remaining debt on a new library and men's residence hall, plus scholarship and faculty-salary funds. Miscellaneous giving in 11 months ending May 30 had been $89,000 . . . Freshman registration for the fall term was 60 per cent higher on May 30 than a year ago.

WAGNER COLLEGE will be the scene of a summer institute for pastors and church workers during the first week of August. Dr. Joseph Sittler, professor at the Chicago Seminary, and Dr. Paul Tillich, formerly at Union Seminary, will be two of the lecturers at the pastors' institute. Dr. Sittler will lecture daily (Aug. 1-6) on material for preaching. Dr. Tillich will lecture Aug. 3 and 4. Wagner will also offer a three weeks' graduate program for pastors July 19 to Aug. 6.

WITTENBERG COLLEGE. A survey shows that 60 per cent of the freshmen chose Wittenberg as their college because of the influence of older students. Of this number, 85 per cent were influenced by friendliness. Only 4 per cent of the freshmen polled said they chose Wittenberg entirely uninfluenced by other persons . . . A Wittenberg graduate, Dr. Stanley M. Hanley, '23, has pledged $50,000 for an organ to be placed in chapel-library now being constructed. Dr. Hanley, an electronics engineer and a partner in a manufacturing firm, has already given $83,000 to Wittenberg in the form of endowment funds, the president's house, and various scholarships. His most recent gift is one of the many that are helping to finance the $1,350,000 chapel-library building on Wittenberg's campus.

OHIO

Newest Ohio Mission Opens in West Akron

By E. RUDOLPH WALBORN

COLUMBUS—Ohio's newest mission field was entered June 21 in the Wallhaven area in western Akron when Pastor Harry L. Myers, formerly serving the Cromwell, Ind., parish, arrived as a mission developer.

In a new section of nearby Cuyahoga Falls, an Akron suburb, Pastor C. King Wynkoop has been holding services for three months. A third mission is being developed in Lorain by Paul J. Mumford.

A VENTURE in combining the strength of a large city church with three smaller nearby rural congregations began last month in Dover. Student Fred G. Haman, Jr., a third-year student at Hamma Divinity School, began a clinic year as assistant at Grace Church, Dover, where the Rev. Carl Driscoll is pastor, and will give Mondays, Tuesdays, Thursdays and Fridays to his work there. On Wednesdays, Saturdays and Sundays he will be working in the three churches of the Shanesville parish. Dr. L. W. Sifferd recently retired after 20 years of service there and will live at Millersburg. The Dover-Shanesville arrangement is being watched with interest as a solution to shortages of ministers for smaller parishes.

FOUR INNER MISSION organizations in Ohio have been strengthened by new staff members in the last few months. At Columbus, Michael J. Marcia of Holy Trinity Church has joined the staff of the Lutheran Welfare League of Central Ohio as head of an expanded industrial department. Mr. Marcia had been working with the Ohio State Division of Services to the Blind.

At Springfield, Albert W. Burchinal of Pittsburgh, formerly with the Allegheny County Department of Public Assistance became family service case-worker for the Inner Mission Society on July 1. He succeeds Miss Jane Myers who is doing graduate work in social administration at Ohio State University.

At Lima, Pastor H. W. Neuman (ALC), formerly at Good Hope, Youngstown, has become area chaplain for the Lutheran Welfare Service of Northwestern Ohio.

Sister Marie Freese has returned to Bethany Village, old folks' home of the Inner Mission League of the Miami Valley, Dayton, as matron. She has been serving in Pennsylvania. Sister Marie served as first matron when the home opened in 1946.

A YEAR AGO First Church, Bellefountaine, the Rev. Olen A. Peters pastor, campaigned for $86,000 for a new Sunday school classroom building, with pledges to be paid in installments over a period of three years. At the close of the first year, Tom Buy, of the building fund follow-up committee, reported $34,374 of a hoped-for $100,000.

Another recently completed campaign for a new building brought pledges of $90,000 from families, plus $10,000 from the church school, at St. James' Church, East Cleveland. The Rev. Robert Barkley is pastor.

St. Luke's Church, Lima, the Rev. John W. Berger pastor, has secured $78,000 in pledges toward a building project.

FOR MORE than a year St. John's Church, Dayton, the Rev. Willard H. Borchers pastor, has been worshiping with some difficulty while extensive remodeling was going on in the auditorium and downstairs rooms. Also included is an air-conditioning system

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PROBABLY the oldest regular worshiper in Ohio is Mrs. Sevilla Christina Parr who was 101 on June 28. She attends St. John's Church of the Van Atta parish, the Rev. Albert C. Burger pastor. Mrs. Parr is active, attends church regularly, and does work around her farm home.

PASTOR ELDON C. DOLBEER who has been retired and living at Brookville for several years was the guest of honor at Trinity Church at a recognition celebration. He was presented with a gift. He has taken up residence in Bethany Village home where he will serve as librarian.

EMMANUEL CHURCH, New Springfield, the Rev. C. B. A. Stacy pastor, is worshiping in a new brick $75,000 structure a block away from the old location. The nave will seat 300 and there is space for a dozen Sunday school classes.

Gathering of funds for the new building started in 1918 when each family brought a dollar on Communion Sunday for a "Building Fund." Sunday school birthday offerings also went to this cause. Some years ago Mrs. May Unger left her estate for the new building. In the last five years $25,000 has been given by the congregation.

CHURCH PAID FOR THE LIQUOR

Police in Dover, Ohio, had this account of an occupant of a jail cell who had spent the night swiping church furniture and drinking whiskey.

He had stolen a wall clock from the Sunday school room of Grace Lutheran Church, Dover, sold it for $2 in a filling station, and promptly spent the money in a bar.

He went back to the church, stole two folding chairs, sold them for 50 cents each in the bar. More drinks.

He went back to the church again, emerged with both arms full of folding chairs—and then stopped. A very irate minister, the Rev. Carl Driscoll, blocked his path. He was escorted very firmly to the town jail. Police charged him with petty larceny and intoxication.

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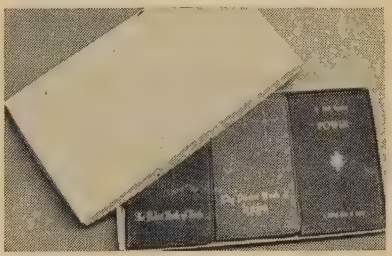

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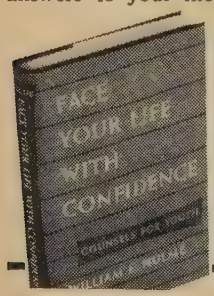

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Record Registration Seen For Home Mission Schools

More than 200 home mission pastors of ULCA congregations will attend three schools sponsored this summer by the Board of American Missions during the period from July 19-23. Those from the western part of the U.S. and Canada will attend a session at Clear Lake, Lucerne, Calif., where Executive Secretary R. H. Gerberding will serve as dean. Those from the central area will gather at Pine Lake, Waupaca, Wis., with Dr. Paul Andrew Kirsch serving as dean. Easterners and those from the southeast will meet at Lutheridge, Arden, N. C., with Dr. Karl Henry heading the school.

Programs will be similar at all three places. In addition to devotional and social programs, there will be morning and evening study periods and discussions. Wives of missionaries will have separate classes dealing with women's work in the congregations. New films useful in congregational programs will be viewed each evening.

Special arrangements are provided for the care of children during the study hours, to allow both missionaries and their wives to participate fully. There will be religious instruction, handiwork and play activities.

Study and devotional leaders at the California school will be the Rev. Quentin F. Garman, Dr. George B. McCreary, Dr. L. Ralph Tabor, Mrs. McCreary and Miss Elizabeth Benner. At Wisconsin they'll be the Rev. George L. Lundquist, Dr. Edward K. Rogers, Dr. Paul H. Roth, Mrs. Harold W. Stitcht and Mrs. Gustav K. Huf. At the North Carolina program leaders are the Rev. Paul J. Renz, Dr. Russell D. Snyder, Dr. George Harkins, Mr. Max Gelhar, Miss Kay Moldenke and Mrs. Martin L. Tozer.

The registration of more than 200 marks the highest number of home missionaries attending these sessions since they were first instituted by the BAM, Dr. Kirsch stated. The training school program was started in 1936. Almost all ULCA synods are represented among the mission pastors enrolled.

The Church Grows in Kansas

WICHITA—In ten months since the Rev. David M. Funk has been pastor of Trinity Church, Sedalia, Missouri, 125 members have been received into the congregation . . . First English Church, St. Joseph, Missouri, observed its 60th anniversary June 10. Dr. Reno R. Frobenius is pastor.

DR. T. BENTON PEERY left St. Paul's Church, Wichita, June 1. In his pastorate of six and a half years, there have been 454 adults and 279 children added to the parish roll. Financial expenditures have been $230,346, of which $98,093 was contributed for benevolence. The congregation has 630 communing members. St. Paul's congregation has led the Kansas Synod in communing membership and benevolent giving. Dr. Peery has served the synod as chairman of the foreign missions committee, chairman of THE LUTHERAN synodical plan, and correspondent for THE LUTHERAN.

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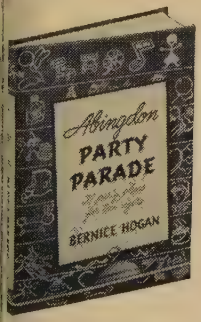

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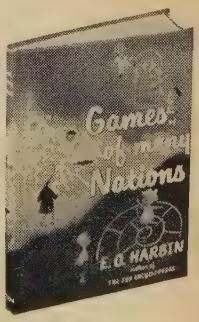

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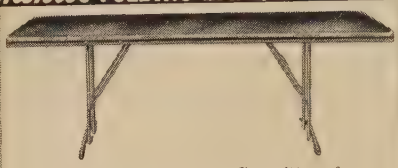

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CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

CARLSON, VICTOR A. From Zion Church, Meyersdale. To Christ Second Church, Altoona.

KAMMERER, JOHN W. From St. John's Church, Boiling Springs. To Aaronsburg parish.

RINE, JOHN E. From Fisherville parish. Disability retirement.

SHILLING, RUSSELL T. From Davidsville parish. To West Manheim parish, York Co.

ILLINOIS

MILLER, ELWIN. From Lutheran Service Society of Western Penna., superintendent. To Chicago Home for the Friendless, executive director.

INDIANA

SCHAHRER, IRL C. From St. John's Church, Bluffs, Ill. To Rockport-Grand View parish.

KANSAS

BASS, GEORGE. From St. Matthew's Church, Harrisburg, Pa. To St. Paul's Church, Wichita, Kan. (Sept. 1)

MARYLAND

YOUNG, EUGENE W. From Leitersburg parish. To North Carroll parish.

NEBRASKA

EMPSON, CARL I. From Faith Church, Jacksonville, Ill. To Salem Church, Dakota City.

NORTHWEST

FRANKE, MERLE G. From Frederick Church, St. Thomas, and Nazareth Church, St. John, Virgin Islands. To Minneapolis, Minn., synodical home missionary, Minnetonka Lake area (Aug. 1). 3448-Ave. So.

OHIO

DOLBEER, MARTIN C., SR. From foreign mission work. To St. Paul's Church, Marion. 519 Windsor St.

SCHMITT, EMMETT L. From Walton parish, Ind. To Grace Church, Dayton.

SOUTH CAROLINA

CLARK, BEN M. From St. John's Church, Walhalla. To Grace Church, Prosperity.

PARK, KARL M. From Ridge parish, Leesville. To Reformation Church, Lancaster.

DECEASED

Rev. Henry D. E. Siebott

The Rev. Henry Daniel Emanuel Siebott, of Dublin, Pa., died June 14 at the age of 89.

Born in Philadelphia in 1864, he was graduated from the University of Pennsylvania in 1887 and from the Philadelphia Seminary in 1890. He was ordained by the Ministerium of Pennsylvania in 1890.

He served St. Paul's parish of Summit Hill, Lansford, and Hauto, and St. Marcus parish in Philadelphia since 1894. Offices he held were secretary of the Philadelphia German Conference, German secretary of the Ministerium of Pennsylvania, and German secretary of the Germantown Orphans' Home.

He was unmarried and is survived by a sister, Mrs. Louise Kehr of Dublin.

Funeral services were held in St. Marcus Church, Philadelphia, June 18, with Dr. Charles M. Cooper, the Rev. Ernst Schmidt, and Pastor Walter J. Kopperman officiating. Interment was in Philadelphia.

Rev. Frederick M. L. Speagle

The Rev. Frederick Martin Luther Speagle, 71, died June 5, in Cherryville, N. C. Pastor Speagle was born in Henry, N. C., in 1883. He studied at Lenoir Rhyne College and the Southern Theological Seminary, graduating in 1914, and was ordained in the same year by the Tennessee Synod.

He was married to Ellen Townsend of Hickory, N. C. Two children, Paul Cedric and Mary Ellen Beam, survive.

Parishes served by Pastor Speagle were: Maiden, N. C.; Forestville, Va.; Crouse, N. C.; Calvary, Concord, N. C.; Hardin, Dallas, N. C.; Watauga, Boone, N. C. Under his administration a new Bethpage Church was constructed in the Crouse parish, St. Mark's Church of the Crouse parish was remodeled, and parsonages were built at Salem Church of the Virginia parish, and Hardin of the Dallas parish.

Funeral service was conducted at St. Mark's, Crouse, on June 6, by North Carolina Synod President F. L. Conrad and the Rev. L. Summie Miller. Interment was in the St. Mark's cemetery.

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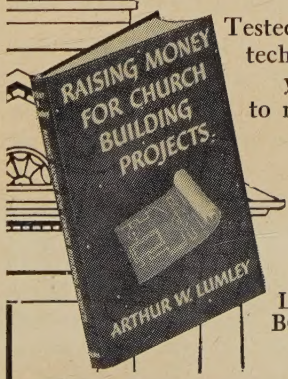

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IN CONCLUSION . . . . . .

MANY SKILLS we use every day were not acquired in school. There are so many new things in our lives that we have to keep learning all the time in order to be able to use them.

The past fifteen years have seen the development of an amazing number of widely accepted devices. Before 1940 such things as home television, radar, jet planes, nylon, dacron, and the rest of the new fabrics, dishwashing machines, clothes dryers, power lawnmowers and a host of other items were not known or used by the average person.

Grandpa, since he left school, has had to learn to drive an auto, tune in a TV set, operate a dial telephone. Grandma has had to learn about pressure cookers, washing machines, electric ovens and home permanents.

Changes occur so rapidly that "book learning" in school classes may be outmoded ten years later. The geography class of 1940 studied a map of Europe that doesn't remotely resemble the situation today. The cadets at West Point studied military tactics that depended on such things as Maginot Lines and that bear little similarity to today's operations. In terms of the slower-moving past, 100 years of history have gone by since 1940.

LAST WEEK A CONFERENCE of magazine editors and educators met at New York to examine this new situation. The conference accepted the fact that magazines, books, and newspapers are important texts for the continuing education required by people who live in this fast-changing world and want to keep up with it. Not only in the area of technical skills, but in the realm of ideas and philosophy there's a changing climate. Basic know-how must constantly be supplemented.

Other new situations affect education too. Where once people were taught only subjects that would help them work productively, they now must also be taught to use leisure profitably. Shorter hours, earlier retirement and a longer span of life have opened up a whole new vista.

WHAT SCHOOLS, magazines and newspapers have learned applies as effectively to churches. Not too long ago a confirmation often constituted a sort of "graduation" from religious education. Many felt that they knew all that was necessary. Little provision was made by congregations for continuing teaching.

There's urgent need for a well-informed membership in our churches. Sermons, of course, are a valuable aid in conveying useful information and showing people how to apply it. Adult instruction ought to become a standard program in every congregation. Increased leisure, especially among older people, must be adapted by the churches to their purposes.

Church publications play an important role in this new pattern. Seven times as many people read THE LUTHERAN today as in 1940, but there's still great room for increasing its use. Secular newspapers and magazines have shown their awareness of growing interest in religion.

Knowledge is power—when it's used. Ignorance can also be power, when ill-informed people are trapped into the schemes of dictators and demagogues. Churches can't sit back and relax in this energetic age. Man doesn't live by bread alone and better bread doesn't necessarily make better men. As never before, people need to know how God's truth applies to today's problems.

—ALBERT P. STAUDERMAN

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Here is the story of a terrible conflict between a brother and sister which begins in their childhood and continues well into their adult life. Cole, the black sheep, almost succeeds in ruining his sister's chances of happiness when a near miracle occurs. The action is set against the turbulent background of an era between two World Wars.

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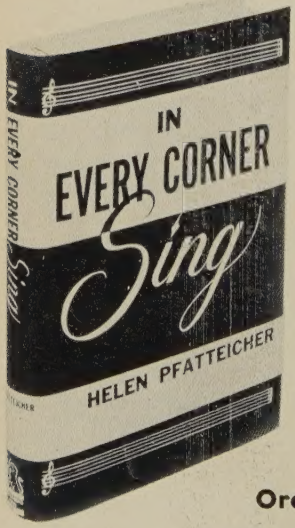

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